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W. S. HOTTEL, EDITOR

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THE CHRIST OF CHRISTMAS

D. S. KENNEDY, D.D.

Sometimes I find some mental processes in operation within, where an attempt is being made to dismantle this enchanted scene of Christmas which so long has captivated the world of art and beauty, and then on the bare wall, robbed of all supernatural glory, to hang the draperies woven by clumsy human hands. It is indeed a painful experience. It is not simply that Jesus the Christ would thus be robbed of His incarnate Deity, and left as the son of Joseph rather than the only begotten Son of God, though that is tragic in itself, and would leave the poor world no nearer to its goal of a view of the Heavenly Father than it was before the Christ came. We would be left to begin our search all over again, in our longing to see our loved Father's face. Perhaps these thoughts cloud themselves, but they are nevertheless very real and very disturbing thoughts. In brief, the conflict is simply this: If Modernism is true, where is the Christ of Christmas? Surely not where the church has always placed Him.

Before Luke introduces us to his delicate recital of the miraculous conception of our Lord, he is very definite in stating that his record is not a report of his own personal views on the mystery and glory of the Advent, but that, "having traced the course of all things accurately from the first", and that he had recourse to the sources of this accurate knowledge, from those who from the beginning were eye-witnesses and ministers of the Word—from these two groups, "eye-witnesses", who saw the miracles and heard the parables, and from "ministers of the Word", to whom the Divine revelations were promised and given. From these two trustworthy sources he had collected his rich material. Whoever in the sacred writings touches upon the birth and childhood of Jesus, presents to us this same marvelous picture "conceived by the Holy Ghost, born of the Virgin Mary". While Mark and John do not give details, they both insist that He is the Son of God.

People inquire where the Apostle Paul learned of the miraculous birth, but it is quite necessary to believe that the source of that knowledge provided him also with the facts of the miracles and the parables, so admirably published by his affectionate co-worker and faithful traveling companion, who was still with him when the aged Apos-

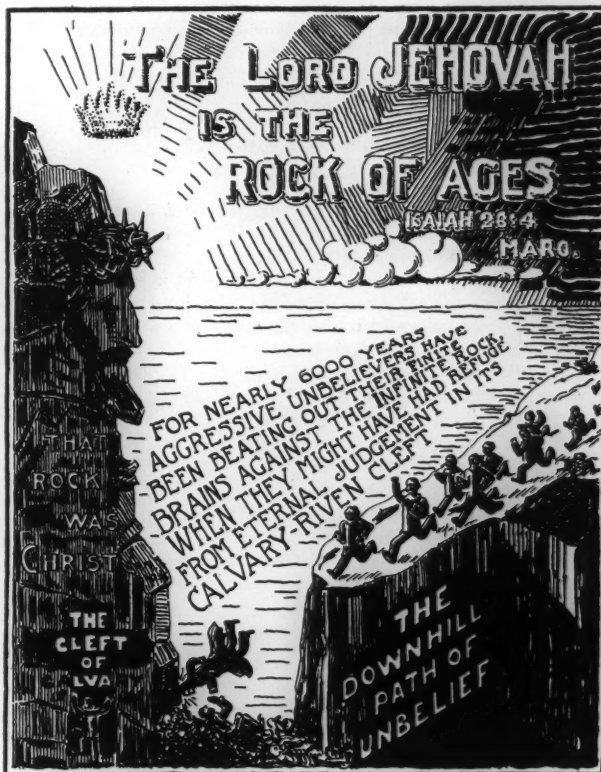
tle was a weary prisoner under sentence in one of Nero's prison houses. When writing his fine Epistle, broken and lonely, he numbers the members of his prison family by saying, "Only Luke is with me", the noble, faithful author of the Third Gospel and of the Acts. Paul does not repeat the story of the Miracles, the Parables or the Nativity, but assumes that Luke's Gospel had already told the full and necessary facts of the birth at Bethlehem, the life at Nazareth, and indeed the whole earthly ministry.

This, however, is not our problem. It does

mythology. Then indeed the shepherds did not hear the angelic choir and the Wise Men did not see the moving star, nor follow its clear strong light. Then are we not alone bereaved of truth, but we are covered with confusion, and life is one vast dark dome above us and based on crumbling foundations beneath us. Then also is our faith vain and our preaching vain.

However, the real Christ of Christmas cannot be thus rudely tossed aside. All these miracles of beauty and grace that surround His birth explain the marvel of His being and of His condescension. His coming must be different to explain the startling difference in His sinless career. Too many thousands have found Him to be the Son of God as a mighty Saviour, now to be persuaded that He was only the son of Joseph.

Christmas may be less this year to some whose hearts have been troubled and whose faith has been shaken by these assaults of unbelievers on our Lord and His virgin mother, but their number is small in comparison to that great uncounted host that will throng the sanctuaries of God throughout the world, to offer their gifts of gold and frankincense and myrrh. Childhood is more sacred on earth, motherhood is a holier thing, sonship is tender and faithful, and possessions are no longer ours save as a trust; while the assurances of Heaven's near approach to man and earth's sacred bonds of brotherhood are all more certain since the angels rejoiced in the great gifts and a coming day of friendship among scattered nations was promised when "Peace on earth and good will toward men" would be the motto of the sons of men. Precious, hallowed Christmas time! Our hearts salute thy coming!—*The Bible Champion*.



DESIGNED BY BERNARD MULLIN, TORONTO, CANADA

not require a mind of infinite capacities to realize that in that close fellowship of years between the two, what was knowledge to Luke was knowledge to Paul; so that the range of information on the mysteries was, when made to one, soon familiar to the other.

If the new wisdom of which men write with such certain strokes of the pen, is true, then the painters and the poets as well as the seers and theologians, are all wrong, and indeed, through the centuries have all been wrong. If these new interpreters are true, then the manger and the Babe, with the virgin mother and the restrained and noble father, all belong, not to Bethlehem, but to

THE GREAT RELIGIONS

The great types of religious belief in the world are best seen by contrast. Such contrast is forcibly presented in the following excellent summary:—The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome—each looking for the Holy City; the Protestant goes to the inner chamber, and shuts the door. Examine these facts. The Moslem finds the tomb of a long dead man; the Hebrew finds only a wall against which to wail; the Catholic finds a self-beleaguered Roman citizen; the Protestant finds the "Father who seeth in secret".—*Christian*.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, General Director Editor
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TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

Much blessing came from the farewell services for the three new missionary volunteers who sailed for the European Harvest Field, November 15th. Meetings were held in Fulton Street Noonday Prayer Meeting, Hephzibah House, the Eighth Avenue Mission, a fine Mission Hall in Brooklyn, and a final farewell service in the Central Baptist Church, New York City. This meeting was presided over by Col. Sanctuary, Secretary-Treasurer of the American-European Fellowship, and the message by Rev. Romaine F. Bateman, together with the testimony of Misses Mott, Rhode and Schaeuble, must have left a deep impression on those present. It has resulted in an invitation to the American-European Fellowship to present a monthly missionary prayer meeting in this fine Baptist Church on upper Broadway, New York City.

It would be a fine thing for our readers to remember in prayer the funds necessary to finish the chapels at Luniniec and Ozenin, Poland, for which appeals are made in the current issue by Brothers Kovalchuck and Nazark. Both of these young men were trained in America, and the Lord is using them for the salvation of souls in that vast Polish territory. Both report baptisms in goodly numbers this year, and the steady growth of churches under adverse beginnings. Praise the Lord for the good news that the whole district is ripe for the proclaiming of the Gospel, with a genuine hunger for the Word of God and good spiritual literature. These reports must be a great encouragement to those who have given prayer and funds there.

As we write this, Miss Mott, Miss Rhode and Miss Schaeuble are being welcomed in England by our friends Mr. and Mrs. Spencer Johnson. The latter have just returned to their country from a three-months service and hard labor for the Lord in Poland. Much of the time was spent at Radost, picking up loose ends, meeting all kinds of problems, monetary and spiritual, and becoming acquainted with the needs and conditions there, preparatory to the reopening of Radost Bible School. It seemed to the Fellowship officers that it would bring a blessing to us all if these three outgoing missionaries for the Polish field could carry to our dear friends in England some measure of the warm regard and love which we hold toward them. For about three weeks, before traveling on to Berlin, the three missionaries will have opportunity for fellowship and testimony with British friends. We pray that it may further cement together the ties of friendship which bind us to those across the sea.

Next to go was Moses Gitlin, with his little

family, wife and three dear children, together with Miss Olga Aigiel who has just finished her course of study at Columbia Bible School, in South Carolina. Friends have gladly provided the necessary funds to return this party to their posts of duty in Poland, and we are now looking forward to the news of the reopening of Radost Bible School. In the future this school will be open, as in the past, for the training of young men, both Gentile and Jewish, in the Bible, and to prepare them for missionary service in many parts of Europe. Every reader, so far as possible, was informed of the outgoing of Brother Gitlin by means of a special letter late in November, and many are responding with gifts needed for the carrying on of the Bible School courses to the end of the spring term. Remember to pray for this very blessed work for the Lord.

Three great Scripture distributing agencies have recently been brought into closer touch with the American-European Fellowship through the making known of special needs and opportunities for Scripture distribution by some of our workers in Europe. These are the British and Foreign Bible Society, the Scripture Gift Mission in England, and the Gideons in America. We hope for further fellowship with them all as the work of spreading the Scripture and spiritual literature expands in all parts of the European Field. We must not forget the American Bible Society either, for it was our own splendid American institution which provided the cost of typesetting and plate making for the new Russian Bible recently published in Leningrad by the All-Russian Evangelical Christian Union.

Ever since the American-European Fellowship moved its offices to New York City and continued the work of the Russia Evangelization Society and the Christian Testimony to Jews, we have continuously advised our friends by correspondence and through the columns of "The European Harvest Field" that all gifts of clothing intended for distribution on the European field were to be sent to the American-European Fellowship, 108 Dobbin Street, Brooklyn, N.Y. We are about to make a shipment for use in the region of Bulgaria devastated by the terrible earthquakes last summer, but we fear some of our friends will not send in their gifts in time for this outgoing. A second shipment will go out just as soon as enough good used clothing and "practical" shoes come in, perhaps right after the holidays. Remember the poor and ragged ones!

During the farewell services in New York City for the three outgoing missionaries during the first half of November we received a very pleasant surprise, in the way of words and music for a new missionary hymn, "The Macedonian Call," composed and sung at the meetings by Col. E. N. Sanctuary, our Secretary-

Treasurer. The song "took" well, and everybody was singing the chorus with the composer. We give the words, and wish our readers might have the music also, to catch the fire of the Call:—

To Paul of old Thou did'st appear
In vision of the night,
As he, evangel of the cross,
Went forth to spread the light.
With ear attentive to God's call,
He ever kept the way,
To him the voice and beck'ning hand
In calling seemed to say:

CHORUS

Come over, come over, come with the message of
God's Word,
Come over, come over, for millions have this message never heard.

The church of Christ has progress made,
And onward pressed her way,
When with the mission spirit filled
The Lord has had His way.
Today, again, the Spirit calls
And those with list'ning ears
Can hear His voice in pleading tones
Which overcomes their fears:

With whitened fields, by love constrained,
Do we Christ's vision know?
To souls in need, by darkness bound
Shall we His love bestow?
By prayer spurred on to know His will,
We shall behold the need,
And Spirit led, in conq'ring grace,
Will prompt our every deed.

In gath'ring here to bid farewell
To those who've heard this call;
We do so with a note of praise
To Him who knoweth all.
We pray that God will give them light
And guide them to His praise,
As to the needy field they go
To serve Him all their days.

DISABLED FOR PREACHING BUT REMEMBERING JEWISH MISSIONS

Culpeper, Va.
Oct. 2, 1928.

DEAR BRETHREN:

I read in a religious paper recently of the great thirst for the Gospel displayed by the people of Poland and Russia (Jews) and am sending you \$3.00 which you will apply in that direction. I've been in the hospital five times since I preached a sermon and am now unable to attend church, but I want to do something to help those who can. When I get on my feet again I am going to be strong on missions.

Yours in Christ
(Rev.) W. H. S.

A RARE POSTAGE STAMP

Protested by the American Association for the Advancement of Atheism.

Our readers are familiar with the A.A.A.A.,—American Association for the Advancement of Atheism. Some of their projects sound rather ridiculous to those who have faith in God instead of in men. For instance, the A. A. A. attacked by protest the issue of the Valley Forge Sesqui-Centennial postage stamp because it pictured OUR FIRST PRESIDENT KNEELING IN PRAYER. The American-European Fellowship, 156 Fifth Avenue, New York City, has secured from the Madison Square post office in New York City their unsold balance of these stamps and is distributing them as souvenirs to contributors to their Postage Fund. The stamp is interesting and valuable as a souvenir, but it has a far greater value as an object lesson, by which teachers may give their pupils a rare vision of the reverence toward God shown by the forefathers of our country. A gift, large or small, to the Postage Fund will bring one or more of these valuable stamps. A free copy of "The European Harvest Field" will also be sent to every one interested in mission work in Russia and the other countries of Europe. Address the American-European Fellowship, Room 414A, 156 Fifth Avenue, New York City.—Adv.

EDITORIAL

THE VIRGIN BIRTH

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (*Is. 7:14*).

The number of those who call themselves and who are designated as preachers of the Gospel, and who are denying the truth about the Virgin Birth, are multiplying daily. The number of them has grown to be a host these days. But in spite of the fact that these men are professed and so-called preachers of the Gospel, as well as generally speaking, men of boasted learning and wisdom, it is to be said that they are making a grievous mistake. Those who question the Virgin Birth and the Incarnation of Christ, and deny their fact and historicity, are blundering greatly and are led astray from the right path by Satan, the god of this age. Such an hazy attitude is a grave and a serious mistake. There is absolutely nothing to justify it, and, it directly affects belief in the Divine Sonship and Deity of Christ. This is the lesson which history has taught us, that when one loosens belief in the Virgin Birth and Incarnation of the Lord, he is loosening the keystone to the belief in the Divine Sonship and Deity of Christ. When once a man denies the Virgin Birth of Christ, he ceases from firmly holding His Deity.

The Virgin Birth cannot be denied without denying the prophecy that a virgin should bring forth a son, who would be "the child born and the Son given" (*Is. 7:14; 9:6*), and whose goings forth have been from of old, from everlasting (*Mic. 5:2*). The Virgin Birth cannot be denied without denying the word of the angel Gabriel, who declared to the virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (*Luke 1:35*). The Virgin Birth cannot be denied without questioning the Eternal Sonship of Christ, for the "Word became flesh" (*John 1:14*); and beside this; a whole line of Scriptures in which the miraculous conception is implied have to be ignored and denied.

It is frequently said, Matthew and Luke alone record the Virgin Birth of our Lord and that the faith of the church in it rests upon this testimony alone. But it is to be remembered that the Church did not believe in the Virgin Birth because it was put into the Gospel records, but it was put into these records because the Church believed it. And then, furthermore, it is to be remembered that there is a long line of New Testament passages in which the miraculous conception of Christ is implied which clearly confirm faith in the Virgin Birth. To deny the Virgin Birth is to ignore and deny these passages. The passages referred to clearly indicate what our Lord Jesus Christ was and is.

1. The Lord Jesus Was the Son Sent. "God sent forth His Son, made of a woman" (*Gal. 4:4*).

2. The Lord Jesus Was God Manifest in the Flesh. "God was manifest in the flesh" (*1 Tim. 3:16*).

3. The Lord Jesus Was the One in Whom God Condemned Sin. "God sending His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (*Rom. 8:3*).

4. The Lord Jesus Was of the Seed of David. "Our Lord made of the seed of David according to the flesh" (*Rom. 1:3*).

5. The Lord Jesus Was the Beggarred One. "He was rich, yet for your sakes became poor" (*II Cor. 8:9*).

6. The Lord Jesus Was the Humble Servant. "Took on Him the form of a servant," and was "made in the likeness of men" (*Phil. 2:7*).

7. The Lord Jesus Took Part of Flesh and Blood. "The children are partakers of flesh and blood, He took part of the same" (*Heb. 2:14-16*).

It is obvious and clear from these passages of Scripture that the Lord Jesus became in time what He was not in Eternity—a man, and that He was in time what He was in Eternity—God. In His Personality, He is what He was, and ever will be what He is and was. He became one of us in our humanity, that He might be enabled to bless us in His Deity. The only begotten Son of God, became the Son of Man that He might save the sons of men. The means by which and the manner in which Christ became in time what He was not in Eternity—a man, was the Virgin Birth and Incarnation. By the Virgin Birth and Incarnation the Eternal and only begotten Son of God became the Son of Man. In Incarnation the Lord Jesus, therefore, was both Divine and human, He was "God manifest in the flesh".

In speaking of Christ's humanity, a certain writer says, "That which was created was not the Person of the Redeemer, for this already existed; neither was it a mere body, for the Son of God assumed not a human body, but human nature; there was not, however, created a human nature in the sense of concrete subsistence (a man), for the Son of God was not united to be a Son of Man, but became man, assumed the properties of the human form of existence; what was created was only the bodily material necessary for the new form of existence of the Logos".

Another remarks, saying, "It is very important to understand rightly the Incarnation of our Lord Jesus. In the controversies of the early church, four principle words were employed to express the truth.

True. Christ took a real human body, not only in appearance, as some taught. He did not assume one for a time, as the angels sometimes did.

Perfect. Christ possessed both natures, perfect Divinity and perfect Humanity, in one Person.

Distinct. He possessed the two natures, but without mingling or confounding the substance.

Indivisible. The two natures Christ took are never to be divided."

THE INCARNATE WORD

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (*John 1:14*).

The designation "the Word" is peculiar to John's Gospel. It appears in the very first verse of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God". It appears again in verse fourteen of the passage above quoted. In his First Epistle John uses the designation "the Word of life" (*1 John 1:1*). From the use John makes of this designation it is obvious and clear that he is referring to a Person. It would be neither reasonable nor logical to speak thus of anything save of a Person, that He "was made flesh, and dwelt among us". John is referring to our Lord Jesus Christ, the Second Person in the Triune God-head. In the first verse he speaks of Christ in His pre-existent state, and in verse fourteen he speaks of the Incarnation of the Lord Jesus. In verse fourteen, the verse above quoted, we have an explicit and an emphatic statement, embodying a wide range of teaching in respect to the Incarnation of the Eternal Son of God. We call attention to a few important points of teaching included and evident in this passage.

1. We observe in this passage a reference to a Mysterious Incarnation. John says, "The Word was made flesh". In this telling sentence we have the declaration that the Son of God, Himself God, became incarnate. It will be observed that the word "Incarnation" comes from the Latin words "in" and "caro", "carnis," flesh meaning "in the flesh". To become incarnate therefore is to come in the flesh, it is to become a man. This is exactly what the Eternal Son of the Living God did. He who "was with God", and who "was God", in the beginning; that is, from all eternity (*vs. 1*), became flesh and appeared among men. The "Word", Greek "Logos" became flesh; that is, He became a man.

The Son of God, Himself God, in His pre-existent state could not be seen, neither heard nor felt. But He "was made flesh" and could then be seen, heard and felt. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (*1 John 1:1*). The phrase "was made" is more accurately rendered "became", which denotes a crisis and an act. There was a set and particular time when the "Word became flesh"; it was at His birth of the Virgin Mary (*Matt. 1:18-23; Luke 1:26-35*). He was not always flesh, for He is the uncreated and Eternal Son of the Living God, whose "goings forth have been from of old, from everlasting" (*Mic. 5:2*). Isaiah speaks of Him as the "Child born" and the "Son given" (*Is. 6:9*), which includes both His Incarnation and humanity and His Eternity and Deity. At His Incarnation the Lord Jesus was the Child born, but as the Son given He always did exist and was never created nor born. At His Incarnation He took on Him the "seed of Abraham" and "took part" of flesh and blood and so became a man (*Rom. 1:3; Heb. 2:14-16*).

Now the use of the word "flesh"—"The Word became flesh"—is very significant. It refers to that which is terrestrial and material. John does not say, "The Word became a man", which would be true to fact, but he says, "The word became flesh". The inferior part of man is mentioned. This marks the marvelous self-emptying of the Son of God. The Apostle Paul says, He

(Please turn to page 8.)

OUR CREED:
THE
WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO:
PREACH
THE WORD

THE FIRST CHRISTMAS SERVICE

BY CHAS. F. REITZEL

Author and Bible Teacher, Altoona, Pa.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, *Fear not*: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they that heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:7-20).

The birth of a babe or the coming of a child into the world, is generally attended with more or less interest, especially when the event takes place in the circles of royalty. It was so with Him Who was born King of the Jews. However, not every crown prince that comes into the world is assured a universal welcome. And although Christ's coming created an unusual interest, even a star in the solar system doing Him honor, yet He did not receive a welcome becoming that of a king. He was laid in a manger among the beasts, while the people occupied the places of comfort in the inn. Oh, the inherent selfishness of the human heart!

Yes, Christ came into the world as a Babe, but alas, alas, that the world should think of Him in His first coming as nothing more than a babe or child born. It is true, as the Prophet says, that "Unto us a Child is born", but it is equally true that "Unto us a Son is given". But who thinks of Him these days as the Eternal Son given? Very few indeed. As a "Child", He was "born". This speaks of His humanity, and to this there was a beginning. There was a time when He was not a human being. But as the "Son", He was "given", for there was never a time when He was not the "Son". How precise the Holy Spirit is in expressing the thoughts of God.

Dr. George Dowkontt tells of a conversation that took place in the boiler room of a sea-vessel between the fireman and two preacher passengers, and, by the way, these preachers belonged to that bunch that insist that Bethlehem was the beginning of the existence of Christ. After showing the men in cloth some of the wonders of the

great sea craft, the fireman switched the conversation to religious matters, at which time he expressed his unshaken faith in the things of the Word of God. The two liberal-minded men scorned at the very thought of such an antiquated idea. They wondered where he attended service when on land and who his pastor was. The fireman told them and he received another insulting rebuff. They looked upon him and his pastor as back numbers. Finally the man of simple faith quoted Paul—"Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich", and then, looking those two faith wreckers straight in the eyes, he added, "Will you men please tell me when it was that Christ was 'rich'? for surely it was not when He was on earth." They squirmed a little and made a few evasive remarks. He pressed the question, but no answer. How could they answer? The Word of God has no meaning for those who attempt to interpret it on the presumption that Jesus is only a man. Ah, beloved, as the "Son", before He was "given", He was "rich". And as the Child born, He "became poor". "In the beginning was the Word (the "Son"), but the "Word was made flesh", and thus we have the Child born. And the tragic part of the Yuletide festivities is, that if they take Christ into consideration at all, it is generally Christ as the Child born, and not as the Son given. Somehow the world, now under domination of the devil, has an inveterate and unmitigated aversion to acknowledging the Deity of Christ.

Will our reader allow us to express our personal convictions on some of these things? We doubt very seriously whether it is in accord with the Divine will to observe days and seasons, as in the case of Christmas, and surely not in the sense in which these celebrations are conducted in these last strange days. Furthermore, the observance of days and seasons is always attended with grave spiritual perils, and leads one to say with Paul, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain". But you say, "Where, then, is the justification of a message on the subject of 'The First Christmas Service'? Is this not a recognition of the Yuletide season?" Let us see. For years it has been the custom of the writer to select Friday as the day of the week on which to purchase fish, yet our act, in no sense whatsoever, can be considered as an endorsement of a Romish religious custom. We buy fish on that day because the selection is generally better on that day than any other of the week. Paul and the early disciples frequented the synagogues on the Sabbath days, but not because they were seventh dayists. That was the day of the week on which they found the largest number of Jews there. At the time of the death of one of the queens of England it is said that certain evangelists took occasion to preach the Gospel to the crowds that gathered in the streets of London to witness the passing of the funeral procession. Now no one would accuse those evangelists with favor-

ing or having anything to do with the death of their sovereign. And we shall plead, "Not guilty," to any indictment that would charge us with favoring an undue emphasis of certain church days and seasons because of the preparation of this message. So without any further arguments in justification of our course in presenting this treatise, let us proceed to make an analysis of this first Christmas service. And before taking up the positive description, we might say that it was not a Santa Claus entertainment, nor was it some carnal dramatization concern, gotten up to minister to the desires of the flesh, but was, in the truest and fullest sense of the term, a purely spiritual affair.

I. Note First, The Preacher and His Sermon.

1. The preacher. The preacher was an angel. "The angel said unto them", etc. Paul speaks about the preaching of an "angel from Heaven" and pronounces an anathema upon him in the event that he should preach "another gospel". But a true representative from Heaven would not preach "another gospel". And although an angel could not preach all that a redeemed son of Adam might proclaim, yet even if he did, his message could never be an expression or echo of a corresponding personal experience.

But you ask, "Do you mean to say that a preacher should be an angel?" By no means. And it is fortunate for some congregations that they do not have an angel for their minister. See II Kings 19:35 for a description of what an angel did with 185,000 of Sennacherib's army. Imagine the stir there would be among that dancing, card playing, movie going constituency of the church, and which bunch is always a menace to the Lord's cause, if there was an angel for the pastor. There would be a stampede equal to that of the fleeing rats from a sinking vessel. But you say, "What of the seven angels of the seven Churches of Asia? Were they not the pastors of those Churches?" In all probability, they were, but the word angel in that connection does not seem to be used in the sense in which we generally speak of that special order of heavenly beings. When a child we used to sing—

"I want to be an angel and with the angels stand,
A crown upon my forehead, a harp within my hand."

But we have long since ceased singing thus. We know better now. But the parallel in the analogy should extend this far at least—the angel was a representative of Heaven. And so must every true minister of the Gospel be.

But some one will say, "If an angel served as a preacher then, why not now?" In reply we might say, The work of the Lord on earth has now been delegated to His Church, but the Church was not in existence at that time. The Church began at Pentecost and the event of our text antedates Pentecost by about thirty years.

2. The sermon. If an angel were to preach in your pulpit, Brother Pastor, what kind of a sermon do you think he would preach? Well, here is a sermon from the lips of an angel, and note a few of its outstanding features. And while it is brief in the extreme, yet it possesses about all of the elements of a true Gospel message. This is much more than could be said of many of the sermons of to-day.

(1) It was **personal** in its address. "Unto **you** is born this day".

The Prophet Isaiah says, "Unto **us** a Child is born, unto **us** a Son is given". Why this change in the pronouns from the singular to the plural? Simply because the angel could not include himself in the offer of "Good tidings". The Gospel is not for angels. In some of the lines of Isaac Watts' hymn both angels and saints are pictured as included among the singers. As for instance,

"Worthy the Lamb that died", they cry,
"To be exalted thus!"

Then the angels must cease singing, and, as some would say, fold their wings, while the saints continue,

"Worthy the Lamb," our lips reply,
"For He was slain for **us**."

Truly the message was personal—"Unto **you!**—**you!**—**YOU!**" A man went home from church one day and told his wife that he didn't like the preacher at all. His criticism was that the message was too personal—that the whole sermon was preached right at him. His wife asked him how he knew. He replied that he was the only person at church. Even though there should be a thousand people at service, each person should feel that the message was personally intended for him.

We remember hearing the late President Roosevelt deliver an address. In the course of his message he referred to the gory struggles of the States during the early sixties. Here and there in that vast concourse of people were scattered the bronzed veterans of those awful days of bloodshed. One of those veterans stood close in front of the speaker's stand. Suddenly in his message Mr. Roosevelt pointed him out and said, "You! you! you man down there with the brass buttons on your coat—you, you saved the union." And while it is not the prerogative of the man of God to be quite as personal as that in his public utterances, especially when dealing with the sins of the saints, yet his messages should be so charged with the Spirit of God as to make the listener feel as though some one was continually pointing the index finger at him and saying, "Thou art the man". So much of the preaching of to-day fails to grip the conscience—it has no teeth.

(2) It was **universal** in its provisions—"which shall be to **all people**". Our thought too often is,

"Me and my wife;
Son John and his wife;
We four, and no more."

(3) It was **joyful** in its nature. It was "good tidings of **great joy**". The Gospel is always good and joyful news. It knows nothing of the galling anguish of doing penance as a means of winning the favor of God. It exacts no long and tedious journeys. It saith not, "Who shall ascend into heaven? (that is, to bring Christ down from above): Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)" The Father already has done all this for us. "But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation".

(4) It was **prophetic** in its character. He was to be born in Bethlehem, "the city of

David". And why in this particular city? Simply because the Prophet Micah had so predicted many, many years before (*Mic. 5:2*). The angel was a literalist when it came to dealing with prophecy. That is, he did not spiritualize the prophetic word. Nor should we. Prophecy is always literally fulfilled.

And see how precise the Holy Spirit is in narrating the event. "And so it was, that, while they (Joseph and Mary) were **there** (in Bethlehem), the days were accomplished that she should be delivered". Of course, it was "while they were **there**". It could not have occurred anywhere else. The forecast of prophecy had placed the birth of Christ in Bethlehem. And the decree of Cæsar Augustus, that called for a universal enrollment for taxation, was the occasion that brought them to Bethlehem. (*See verses 1 to 6.*) The Word of God will stand. It will not fail in its fulfilment even though it required the pilgrimage of every son and daughter of Adam to Bethlehem, or the imposition of Roman taxation upon every child of the law throughout the world.

(5) It was **procreative** in its realization. It was not to be had by the observance of rites and ceremonies or the keeping of ordinances. "Unto **you** is **born**". It comes by a birth. A man can know nothing of true Christmas joy unless he is born to it—until Christ be formed in him the hope of glory. "Except a man be **born again**, he cannot see—he cannot enter—the Kingdom of God". He "hath **begotten** us again unto a lively hope by the resurrection of Jesus Christ from the dead".

(6) It was **confirmatory** in its proof. There was a twofold sign given by which Christ was to be recognized. First, He would be "wrapped in swaddling clothes"; and secondly, they would find Him "lying in a manger". So if the shepherds desired to test the truthfulness of the angel's story, they were at perfect liberty to do so. And they did test it, and they found it exactly "as it was told unto them". It will always be so. William T. Ellis and his wife took it upon themselves to visit every place mentioned in the geography of the Bible. And, without a single exception, they found everything to tally with the descriptions found in the Word of God. You say, "Wonderful!" Yes, "wonderful," and yet not "wonderful." We would not think of a God that cannot lie being caught in a falsehood.

The Gospel stands before the X-ray of science without a single tremor. It has nothing to fear from the spade of the archaeologist. And it dreads not the honest research of the geologist. It bears the most rigid scrutiny. It even courts investigation. It says, "Handle Me and see". And after it has been subjected to the last and supreme test—the acid test—it will still stand forth without a single ray of glory of its authenticity eaten away.

(7) And lastly, yet firstly in its importance, the sermon of the angel was purely and pronouncedly **evangelical** in its tone. Its sole burden was about a "Saviour, which is Christ the Lord". And how blessedly clear is the portrait of Christ brought out in these three titles. First, a "Saviour". This tells us of His work. And what a gracious work it is. It is the glory of Jesus that He saves. And hallelujah! He saves to the "uttermost". Secondly, "Christ", the Anointed One. This speaks of His credentials. Thank God, there is One delegated

by High Heaven Who has made Himself responsible for performing this work. And thirdly, the "Lord". This acquaints us with His person. The angel was not ashamed to call Jesus "Lord". There was no taint of Modernism in his message. Would God that universally the message of the church to the world to-day were as evangelical as that of the sermon of the angel.

II. The Choir and the Song.

A choir in Chicago sang in the opening exercises of the church service, and then when the minister was about to begin preaching they withdrew to the basement of the church building and engaged in dancing. But not so with this choir.

1. The choir was composed of angels.

"Suddenly there was with the angel a multitude of the heavenly host praising God". Note, the personnel of the choir was the same as that of the preacher—both were angels. But you say, "Who would think of placing the standard of the choir as high as that of the pulpit? It is absurd. Such an interpretation is mere fancy and without a bit of support in the Word of God." We are not quite sure about that. What are the two outstanding qualifications of a minister of the Gospel? If we were to give out one thousand questionnaires to that many ministers or Christian workers and ask them for an honest expression on this question, we think the overwhelming consensus of opinion would be something like this: The two outstanding qualifications of a minister are these—first, a clear knowledge of the Word of God; and, secondly, an adequate endowment of the Spirit of God. And this would express a sensible view of the question. As to the first qualification, for example, no minister can give out the Word if he does not have it. And secondly, he cannot interpret the Word if he does not have the Spirit, for "the things of God knoweth no man, but the Spirit of God". And it will be remembered that the Lord charged the teachers of His day with error because of the lack of these same two qualifications. "Ye do err, not knowing (1) the Scriptures, nor (2) the power (Spirit) of God".

But are these same two qualifications demanded of those who sing the Gospel? They certainly are. See the first qualification—"Let the **Word of Christ dwell in you richly**". But in whom is the Word to dwell richly? In the minister? Yes, in the minister, but he is not speaking about the minister here. He has in mind the singer, as he immediately continues, "Teaching and admonishing one another in **psalms and hymns and spiritual songs**, singing with grace in your hearts to the Lord". So the teaching of the New Testament is this, namely, that the one who would sing the Gospel should be richly indwelt with the "Word of Christ".

But what of the other qualification—the infilling of the Spirit? Well, this not only applies to the minister, but also with equal force to the singer. Says Paul, "Be not drunk with wine, wherein is excess; but be filled with the Spirit". And why "be filled with the Spirit"? To preach? Yes, to preach, but he is not speaking about preaching here. It is for the express purpose, as he continues, of "speaking to yourselves in **psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord**". The Lord has joined church singing with the infilling of the Spirit, and

(Please turn to page 7.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL
AND DEVOTIONAL

WHO WAS HE?

BY REV. JACOB PELTZ

For centuries the greatest intellects have bowed in reverence and in adoration to the name, character, and personality of one Jew. Philosophers, poets, statesmen and military geniuses have all combined in their admiration and love of this Jew. No one in history has had a larger influence upon men, customs and traditions than this Jewish personality. No individual has had a larger place and influence in the shaping of our modern civilization than this man who came from the loins of Israel.

There have been many books written upon the life of this mysterious Jew. And yet, strange to say, no one has as yet sounded the depth and height of the character and personality of this phenomenal Man—this illustrious Jew. A brilliant author, endeavoring to give a modern account of the life of this Jew entitled his book 'The Man Nobody knows'. What a title for the story of an individual who was born in an obscure locality more than 1900 years ago. Who is this Man that nobody knows? A Jewish scholar recently spent a score of years in the study of the life and work of this Man and when he had gathered the facts he wrote a book and gave it the title, "Jesus of Nazareth." Nearly everyone has heard about Jesus of Nazareth. But who was He? Very few know Him. He was a Jew who brought more honor to the Jewish nation than any other individual, but very few Jews know Him. Who was He? At best most Jews can repeat some vile stories about Him—stories which were invented in the Ghetto during the middle ages when the Jew sought to take revenge upon his bitter, persecuting enemies, the so-called Christians who were the professed followers of Jesus. But who was the real Jesus of Nazareth, the Jew who has made the Jewish Nation famous throughout the world? Who was He?

When reading the works of Shakespeare one sees in passage after passage the reverence this great intellect paid to the personality of Jesus. Men like Galileo, Kepler, Bacon, Newton and Milton put the Name of Jesus Christ—the Jew, above every other. Jean Paul Richter tells us that "the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Spinoza, the Jewish philosopher, calls Christ the symbol of Divine wisdom; Immanuel Kant holds Him up as the symbol of ideal perfection, and Schelling and Hegel picture Him as that of the union of Divine and human. The German poet, Goethe says: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the Person of Jesus Christ, of so Divine a kind as only the Divine could ever have manifested upon earth."

The great French philosopher and author, Rousseau says: "How petty are the books

of the philosophers, with all their pomp compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? Is there anything, in His character? of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray. "Yes if the death of Socrates be that of a sage the life and death of Jesus are those of a God."

Napoleon Bonaparte was neither a pietist nor of a weak mind. He was a man of gigantic intellect, even though worthless and depraved in moral sense. He was conversing one day at St. Helena as his custom was, about great men of antiquity and comparing himself with them. Turning to one of his retinue Napoleon asked, "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well then," said Napoleon, "I will tell you." He then compared Christ with himself and the heroes of antiquity and showed how Jesus far surpassed them. "I think I understand somewhat of human nature" he said, "and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him."

At another time Napoleon said: "The Gospel is no mere book, but a living creature, with a vigour, a power, which conquers all that opposes it. Here lies the Book of Books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own: God possesses it entirely: He directs its thoughts and faculties; it is His. What a proof of the Divinity of Jesus Christ! Yet in this absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a Conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race!"

Such testimonies to Jesus Christ can be multiplied by the scores. But who was He? Who was this mysterious Jew to whom such mighty intellects give such unstinted reverence and praise? Who was He? Every modern Jew ought to find out. The Jew of today ought to take up the study of Jesus. No one can better understand the personality of Jesus, the significance of His life and work for humanity than the Jew. Jesus came from the loins of Israel. He was raised in a Jewish environment. He thought and taught in Jewish terms. He loved His nation devotedly. As Chaim Zhitlowsky, the Jewish philosopher says, the time has come when we Jews should give Jesus a new trial. What a rich blessing is in store for the Jewish people when they become reconciled to Jesus their promised Messiah. When that great day of reconciliation comes it will mean a new birth and a new life for the Jewish nation. But in the meantime why wait? Any individual, Jew or Gentile, can become a new creature, a new personality, his sins forgiven, by accepting Jesus Christ as his personal Redeemer.—*The True Light*.

WATCH NIGHT APPEAL FOR 1928

Monday, December 31st

We are swiftly nearing the end of another year. It has been a year of difficulties, distresses and dangers for the children of God; a year when many of God's people have been sorely troubled, tempted and tried; a year of instability, uncertainty and unreliability in the affairs of the Church and the State. Many are perplexed as they realize the increase of lawlessness and wickedness in the land. Coldness, indifference and worldliness mark the prevailing condition of the Church. Christian agencies seem powerless to stem the tide of corruption that is sweeping over society, commerce and politics. The darkness deepens. The night cometh.

Shall we be dismayed or discouraged? No! Is there any light, any hope? Yes! For over against this dark picture, we can paint the words in large letters "BUT GOD". We can say with the Psalmist:—"My soul, wait thou only upon God; for my expectation is from Him". He rules in Heaven; He overrules on earth. "He worketh for him that waiteth for Him".

We therefore send out this tenth annual appeal to all God-fearing, Bible loving, revival-longing Christians to gather for an extended season of prayer and supplication on the night of Monday, December 31st, 1928. Let it be a time of humiliation on the part of God's people, in order that He may lift us up; a time of confession of individual, family, church, community and national sins; a time of thanksgiving for past blessings received; a time of rejoicing in a faithful, loving God,—our Father; a time of supplication and intercession; a time of preparation for the new year with whatever it may bring; a time of renewed consecration to "Him who loved us and gave Himself for us". Let us watch with Him in the night. "THE MORNING COMETH". Let us "look up and lift up our heads; for our redemption draweth nigh".

While the world is forgetting God, let every Christian remember all His benefits and talk of all His wondrous works. If possible, watch with other Christians in some church, or chapel, or mission hall, or in

some home. Be of "one accord in one place", just as far as possible. "Let us not sleep as do others: but let us watch and be sober". Let Him not say of any of us, "What, could ye not watch with Me one hour?"

We would suggest that the hours from 8:00 to 9:30 be devoted to prayer for the Jews and Jerusalem, for the speedy fulfillment of prophecy regarding them and for the salvation of "the remnant"; from 9:30 to 11:00 to prayer for the Gentile nations, for world evangelization, and the gathering in of "a people for His Name;" and from 11:00 to 12:30 to prayer for the Church universal and for the reviving and perfecting of the entire Body of Christ. Different leaders may be selected for these different periods. A few songs and Scripture portions suitable for each period can be used, and suggestions of prayer objects can be made; but let the time be spent in worship, praise, thanksgiving, confession, prayer, humiliation and supplication. (No long talks to be given).

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin and will heal their land".

LET EVERY CHRISTIAN OBEY GOD, THAT HE CAN SHOW HIS POWER ANEW

—Great Commission Prayer League.
808 N. La Salle St., Chicago.

THE FIRST CHRISTMAS SERVICE

(Continued from page 4.)

what He has joined together man should never think of putting asunder. God's unions know nothing of this modern, home-wrecking "companionate marriage" nonsense.

2. Note the dual aspect of the song of the angelic choir. First, there is the Godward aspect—"Glory to God in the highest". And secondly, the manward aspect—"On earth peace, good will toward men". However, the teachings of the Word supplement these two aspects with another—the selfward aspect. "Speaking to yourselves in psalms and hymns and spiritual songs". And the reason possibly that the selfward aspect is absent in the song of the angels is due to the fact that redemption has no message for angels. Beloved, what of your singing? Does it magnify the Name of the Lord? Does it have any message of hope and "good will" for poor struggling humanity here on the earth? And does it have anything in it that will comfort your own hungry heart?

3. The song of the choir was appropriate. The sermon of the angel was about Jesus, and the song of the choir was about Jesus. There was no clash or discord anywhere.

Some years ago the writer attended a union church service. The preacher of the occasion spoke on the resurrection of Christ. The hymn selected to follow the sermon was, "My Country 'Tis of Thee." You can imagine the consternation in the camp of the saints about that time. However, the first stanza of the hymn was never completed, but another and more appropriate selection was made and sung.

4. The singing was intelligible. Luke records every word of the song, hence must have known what they were singing about.

Just what advantage some singers hope to gain by making noises that resemble somewhat the weird sounds of the wild beasts of the forest, we have never been able to determine. We are much like the old man who was not familiar with the terminology of music. He had just listened to a selection by one of those sky-lark soloists of the church choir, when a person by his side, said, "She's a finished singer." The old man replied, "Well, I'm glad she's finished."

Some years since we attended a very notable camp meeting. A minister's daughter, who had just come back from one of the conservatories of music of Boston, was put up for a solo. And what a voice! She began at once to soar off in the direction of the rafters. And what a graceful flight it was! But, best of all, she made a safe landing. Then off she went again to the air in the second stanza, and after a few aerial maneuvers, returned in safety to terra firma. And so with the third stanza, and just about as she was to alight for the last time we heard these words—"Lead Thou me on". And then for the first we discovered she had been singing "Lead Kindly Light".

III. The Congregation and Their Reception of the Truth.

1. The congregation was awake. They were "keeping watch over their flock by night".

To fall asleep in service is more serious than we possibly think. The Holy Spirit makes particular mention of the case of Eutychus (Acts 20:7-12). Think of space taken up in the sacred Scriptures with an incident of this kind. What if we were to find in Heaven a record of every time we fell asleep in church? Would it shame us? But willing to justify himself, our reader will likely say, "It is no wonder a person would fall asleep—the preachers preach too long." Not quite as long as Paul, for he talked until midnight, at which time the episode of Eutychus falling from the window in his sleep occurred. Then he went at it again and preached "till break of day". "Yes, but the parson under whose preaching I fell asleep had a weak personality as well as a poor delivery." Possibly so, but the same was true of Paul. His "bodily presence was weak and his speech contemptible".

An effective cure for church sleepers might be for the preacher and congregation to assume the postures they did in the days of Christ. Now the preacher stands and the congregation is seated. Then the congregation stood and the speaker was seated. This was true when Christ delivered the sermon on the Mount (Matt. 5:1), also in the giving of the Kingdom parables in Matthew thirteen (vss. 1 and 2), as well as when He delivered His initial sermon at Nazareth (Luke 4:20). A service would not lose interest, we assure you, if once in a while in different parts of the house there would be heard a dull thud—some brother or sister worshiper falling to the floor in their sleep. It is not likely that the same saint would tumble over twice in the same service. Or another cure for the chronic sleeper would be for the usher to place him on the window sill of an open window, as in the case of Eutychus.

Yes, the shepherds were awake. And it will be to our everlasting advantage if the Lord finds us awake when He comes again, for come He will and will not tarry. But more can be said of those shepherds than simply that they were awake. They were "keeping watch over their flocks by night".

They were true vigils. And, beloved, are there no flocks now in this present darkness of the world's night that need the vigilant care of true shepherds? Without a doubt, and many of them. But where are the shepherds? Who cares these days whether the wolves of Modernism creep in among the flocks of God and destroy the sheep? Alas, alas, very few seem to care. Really, very often the shepherd himself is a wolf in sheep's clothing. And the more dangerous and subtle these flock-destroyers are, the larger the flocks that are likely to be given to their oversight. How sad! How tragically sad! But the unfaithfulness and treason of men can never change the plans or purposes of God. The exhortation of the Book still stands with insistent and unabated obligation, "Feed the flock of God which is among you, taking the oversight thereof . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2, 4).

2. The congregation stayed until the close of the service. The shepherds made no move to leave and go unto Bethlehem until the angels had finished the song and "were gone away from them into Heaven".

To say the least, it is annoying to both pastor and congregation to have people leave the service before it is over. Mr. Moody one Saturday called on a ministerial brother, desiring to spend the next day, Sunday, with him. The minister was agreeable, but said that he was ashamed to ask Moody to preach. "Why?" asked Mr. Moody. "Well," was the reply, "our people have got into such a habit of going out before the close of the meeting that it would be an imposition on a stranger." "I will stop and preach," said Mr. Moody. When Sunday arrived Mr. Moody opened the meeting and encouragingly said, "My hearers, I am going to speak of two sorts to-day, the sinners first and then the saints." After earnestly addressing the supposed sinners he said that "they could now take their hats and go". But the whole congregation waited and heard him to the end.

3. The congregation corroborated the sermon. They went to Bethlehem to see the thing which had come to pass, which the Lord had made known unto them. The Bereans daily searched the Scriptures to see if the things spoken by the early disciples were true.

It is one thing to know a thing, but it is a greater thing to know that we know. The writings of John, especially his First Epistle, are full of "We know", "We know", "We know", but once it is, "We do know that we know". When Christ said to the nobleman, "Go thy way; thy son liveth", he believed the word that Christ had spoken unto him and hence knew that his son was alive. And he showed that he knew, for "he went his way". The word of Christ was so assuring and quieting that the nobleman did not frantically rush off in the direction of his home. He knew. And ask him how he knew and he will tell you—he will say, "The Lord said it." So he leisurely went back to his house and found that his son was restored at the very time of day that Jesus had said, "Thy son liveth". And now ask him about it and he will likely say, "Once I knew, but now I know that I know". The one is the knowledge of faith, but the other is the assurance of the knowledge of faith. Ask the shepherds out there in the fields if they knew Christ was born and they will say,

"Yes," and say it with an emphasis. "But how do you know it?" And they will reply, "The angels told us so." They rested their faith upon the naked Word of God. But now go with them to Bethlehem and ask them about it as they bend over the manger and look into the face of the Child in "swaddling clothes", and you will hear them say, "Once we knew, but now we know that we know." Believe the Word and you will know, and then go on in pursuit of the Word, and you will know that you know.

4. The congregation told what they heard. "And when they had seen it, they made known abroad the saying which was told them concerning this Child". This is the missionary thought of our message. Tell it, and tell it at all hazards.

But, see, they did not tell it until they had made it their own. They knew Jesus had been born that day, for the word of the angel had so declared it, but they did not as yet have an experience of that joyful event. So they waited until they had an experience that corresponded with the story of the angel before they made known the good news. Here, beloved, is enunciated a great principle. Never think of preaching a truth unless that truth has first become a part of yourself. Men in the pulpit, permit us to interrogate you for a little; Do you know that "Except a man be born again he cannot see the Kingdom of God"? You say, "Surely we know." But how do you know it? You say, "The Word says so." And is that the only proof of what you know? "That's all." Well, that may suffice as a basis in helping you to believe, but never think of telling the "good tidings of great joy" to others until you first know something about it in your own life. You need to go to Bethlehem (House of mercy) and there be brought face to face with Christ and learn by a happy experience what it is to become a new creature in Christ. We must first respond to Christ's invitation to "Come," before we undertake His commission to "Go." The "iniquity" of Isaiah had first to be "taken away" and his "sin purged" by the live coal from off the altar before he was in a condition to say, "Here am I; send me". And Peter had to be "converted" before the Lord would send him to "strengthen his brethren". And ministers of the Word, how do you know that Christ was crucified and risen again? By the testimony of the Word only? If so, you may not be any farther on than any other sinner, and hence not fit as an evangel of the Gospel. So before you preach these things to others, be sure that you have not only been "crucified with Christ", but that you have also been "risen with Him through the faith of the operation of God, Who hath raised Him from the dead". It takes a crucified and risen man to preach Christ crucified and risen again.

Now for another thing about the telling of the message, and what seems to us a matter of equal, if not superior, importance to that just mentioned. Can our reader, from memory, inform us what those shepherds told that day? Was it what they saw, or that which was told them? This is an especially vital point and so let us allow the Word to speak for itself. Here it is and note every word very carefully. "And when they had seen it". And when they had what? "When they had seen it". That is to say, when they had an experience corresponding to the angel's testimony. And then what did

they do? "They made known abroad". And what was it that they "made known abroad"? Was it what they had "seen"? It does not say so, although thousands of dear, deluded souls would practise it that way. "They made known the saying (not their seeing), which was told them concerning this Child". Beloved, teach the Word, not your experience. Experiences are unreliable—they may fluctuate, but the Word of God remains the same. We might say, that we are not now dealing with chimerical objects. We do not believe in fighting straw men. Besides, there are too many evil entities challenging the strength of our spiritual weapons that it would be foolish for us to waste our precious time on phantoms. Or to be more explicit, it is on this very point—experiences versus the Word of God—that much of the fanaticism of the present day goes upon the rocks. We deal with this subject at some length in our pamphlet on "Errors of Pentecostalism," which can be had from the writer for 12 cents, postpaid.

But not only did the shepherds subordinate their expedience to the Word of God, as evidenced in the substance and nature of their message to others, but, strange as it may seem, the same was true concerning their conduct in going into the presence of the Lord for worship. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen". Now this statement would sound good to much of the wild fanaticism of these last days, as it would seem, at first sight, at least, to put experience—the "things they had seen"—on the same level with the Word of God or the "things that they had heard". But in reality, such is not the case, as the Holy Spirit is very careful to immediately qualify His statement. Note the full sentence. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was TOLD unto them". That is to say, the praises they rendered for the things they had "seen" were according to the things that were "told unto them." In other words, their praises were subjected to the Book. So it is quite evident that not only must the things which we preach be brought into captivity to the say so of the Word of God, but even the things for which we praise the Lord in our devotions must pass the censorship of the same Word. And if our Experiences persist in speaking things contrary to that Word, it is because there is no light in them.

THE INCARNATE WORD

(Continued from page 3.)

"took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself" (Phil. 2:7, 8). It is evident and clear, then, that the Son of God, Himself God, became incarnate, and took on Him nothing less than the nature of man, of course, sin excepted. He became a man like every one of Adam's children, taking on Him human nature. And since "All flesh is as grass", He too felt the weakness and frailty to which human nature is subject and of which it is the heir. But the doctrine of the Incarnation and humanity of the Son of God must be guarded with the utmost care and diligence, since many doctrines which belittle His glorious person

are being taught which arise out of this teaching.

FIRST, WE NEED TO CAREFULLY REMEMBER THAT THE LORD JESUS WAS ABSOLUTELY SINLESS IN HIS HUMAN NATURE. There was no sin in Him, neither did He know or do sin (Heb. 4:15; I John 3:5; I Peter 2:22). It is true the Apostle says, He was made in the "likeness of sinful flesh" (Rom. 8:3), but then it was but the "likeness of sinful flesh" and not sinful flesh itself. His human body was called "that holy thing" by Gabriel, when He announced to Mary the conception by the Holy Spirit and the birth of the "Son of the Highest" (Luke 1:35). The only touch and experience of sin the Lord Jesus ever knew, was when He "bare our sins in His own body on the tree" and was made sin for us (I Peter 2:24; II Cor. 5:21).

SECOND, IT IS TO BE NOTED THAT THE LORD JESUS WAS NOT TWO DISTINCT PERSONS, BUT ONE PERSON COMBINING TWO DISTINCT NATURES. It was the same Person, who was the eternal Word, who became a visible, tangible human being, possessing both the Divine and human natures, but combining them in one person. He was the God-man, the Divine-human One.

THIRD, IT IS TO BE REMEMBERED THAT THE LORD JESUS NEVER CEASED TO BE GOD. He was as truly God, when in the flesh as He was in the eternal past, in the beginning. His Deity was veiled by His humanity, and at times He was pleased to reveal and manifest His power and glory. The Lord Jesus was "God manifest in the flesh" (I Tim. 3:16). As the God-man He lived, wrought, taught, suffered, bled, died and rose again from the dead. The Blood where-with the Church of God was purchased was in some mysterious yet real sense the Blood of God (Acts 20:28). It is as the God-man likewise that Christ ascended, and is now seated at the right hand of the Father in Heaven and will come again.

2. We note in this passage a mention of a permanent abode. John says, "The Word became flesh and dwelt among us". The expression "dwelt among us" more literally rendered is, "Tabernacled among us". The thought is that of living in a tent rather than in a house.

There is undoubtedly an allusion here to the Hebrew Tabernacle in the wilderness, in which God dwelt among His own chosen and redeemed people Israel (Exod. 25:8).

The word "dwelt" or "tabernacled" implies that it was not a hurried visit the Lord Jesus paid this earth, but that He took up a permanent abode. Angelic beings, in human form, visited this world again and again, but their stay was short. The Son of God took up His abode among men. The words "among us" mean in the midst of those who witnessed His person and life. The Lord Jesus actually lived among men for some thirty-three years. The same word "dwelt" appears only in four other places in the New Testament Scriptures (Rev. 7:15; 12:12; 13:6; 21:3). The Lord Jesus was "God with us" (Matt. 1:23), and He came that He might reveal the Father God (John 1:18). O, the marvel of it! God living among His sinning creatures to make Himself known to them. What humility! Yea, what a revelation!

3. We find in this passage a declaration of a glorious manifestation. John says, "and we beheld His glory, the glory as of the only begotten of the Father."

The word "beheld" more literally rendered is "contemplated". It was not a mere passing glance men had of the Son of God Incarnate, but a long enough sight of Him to actually contemplate His person and His life. And what men did contemplate was "His glory". There is here a possible allusion to the Old Testament Shechinah. As the occasion afforded and demanded, the Lord Jesus manifested and showed forth His glory (*John 2:11; 11:40; 12:41; 17:5*).

The Divine glory of Christ was displayed in His authoritative ministry (*Matt. 7:28, 29*), His marvelous miracles (*John 3:1; Acts 2:22; 10:38*), but especially in His glorious transfiguration (*Luke 9:32; II Peter 1:16-18*). The Apostle John and those who witnessed His earthly life, who had a heart for Him and faith in Him, saw the glory that was manifest. It was the same glory of God that was revealed and manifested of old in the Tabernacle and the Temple (*Exod. 16:10; 40:34; Ezek. 1:28, etc.*).

Now the glory manifested in the Lord Jesus was "the glory as of the only begotten of the Father". In this fact the Lord Jesus is marked off as the unique Son of God from that of the other children of God (*John 1:12*). It also marks and indicates His peculiar filial relation to God the Father. The word "begotten," from the Greek, "imigenitus" implies that in some mysterious sense Christ is the very offspring of the Father's own life and nature. It denotes His eternal and unique sonship. The glory which John declares "We beheld" was the glory that became and was suited to the "only begotten of the Father". His unique sonship was evidenced and witnessed to by the glory He manifested.

4. We behold in this passage the witness to a gracious fullness. John says, "The Word became flesh, and tabernacled among us, full of grace and truth." "Grace" means "That which causes pleasure". It implies comeliness and winsomeness, kindness and good will and the favor of God toward sinners. "Truth" stands for reality, light and revelation. The Lord Jesus incarnate manifested and revealed the favor of God toward sinners, and made known the truth of God in relation to human destinies.

"Grace and Truth" are synonymous with "love and light", expressions so frequently used by St. John. Grace is the expression of God's love and kindness, and Truth denotes the reality of the shadows and types, of which the Lord Jesus is the full sum and substance. Truth also signifies the whole revelation of the scheme of redemption, it therefore signifies the Gospel of God and of Christ.

The Lord Jesus was full of () and Truth because He was their personal embodiment and personification. The fullness of the Grace and Truth of God found their full manifestation and revelation in the Lord Jesus Christ, and Grace and Truth as revealed in the Lord Jesus stand in contrast with the Law, which reveals the righteousness and holiness of God. The Law demands perfect obedience and only blesses the good, but Grace provides a perfect obedience in the only One that ever lived who could and did obey perfectly and it saves and blesses the lost, unrighteous and condemned through faith in Jesus Christ. What Grace provides and offers, Truth proclaims and makes known. And all this is the marvel of the In-

carnation. In the light of this great and glorious revelation we exclaim with the Apostle Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (*Rom. 11:33-36*).

UNAVAILING PRAYER

Just as truly as there is prevailing prayer, so truly is there unavailing prayer. God truly answers prayer, but not all praying is the proper kind for God to answer. There is prayer that is effectual and that accomplishes things, but there is prayer that is merely saying empty words and that therefore is unavailing. What kind of prayer is unavailing prayer?

1. **Insincere prayer is unavailing prayer** (*Matt. 6:5-7*). Empty formality and hypocrisy are hateful to the Lord. To pray to be seen and heard of men, is mere empty babbling that never reaches the ear of God the Father.

2. **To do nothing but pray when we should act is unavailing prayer** (*Exod. 14:15; Josh. 7:7-10*). God never does for His people what He desires them to do; He helps them do what He desires them to do, if they will let Him, but what He desires them to do, He will not do for them. When prayer is made a substitute for action it is unavailing prayer.

3. **To pray and to be possessed with selfish motives and desires is unavailing prayer** (*James 4:2,3*). To pray for things for the sake of self-gratification or self-advancement is to pray amiss. God does not answer selfish prayers.

4. **To set aside the Divine will when we pray is unavailing prayer** (*I Sam. 8:9-18; I John 5:13,14*). If we would have God hear us when we speak to Him in prayer, we must give ear to Him when He speaks to us in His Word (*John 15:7*). When we set up our own will in prayer, our prayer will not avail.

5. **To doubt God when we pray is unavailing prayer** (*Matt. 21:22; James 5:15; 1:6,7*).

6. **To pray with sin in the heart and life is unavailing prayer** (*Ps. 66:18; Job 27:8,9; Prov. 15:29*). There can be no fellowship with God when there is sin in the life. When fellowship is broken by sin prayer is unavailing; confession of sin is in order then (*I John 1:9*).

7. **To pray with wrong family relations is unavailing prayer** (*I Peter 3:7*).

The right kind of prayer prevails with God. "The effectual fervent prayer of a righteous man availeth much" (*James 5:16*). Prayer hath unlocked the windows of Heaven and brought rain down upon the earth (*I Kings 18:41*); it hath broken the bars of death (*John 11:40-43*); it hath opened the prison door and the iron gates (*Acts 12:5-10*); it hath shaken the earth and the prison and loosed iron chains (*Acts 16:25,26*). There is a sort of omnipotency in prayer, since it brings deliverance, help and blessing from the Omnipotent One.

Well did Landels say, "We feeble, mortal

men have the privilege of speaking to our Maker. We utter words here, or pour out our desires in the closet; or when walking in the street, or engaged in our daily employment, we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbor, and yet it can not die away into silence, nor can it be lost through blending with other sounds; nothing can drown it, nor prevent it reaching its destination.

"It passes beyond sun and stars, it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise, that whisper reaches the Divine ear, touches the Infinite heart, moves the Omnipotent arm. It brings forth troops of angels on ministries of mercies. It sets in motion long trains of events, and brings down showers of blessing on those who uttered it".

NO PLACE TO KNEEL

The Editor of this paper was sitting on the platform with the Methodist Ministers at the Billy Sunday meetings at Ocean Grove one morning when an old-timer was trying to squeeze his way past us to get to a vacant chair. The rows were placed very close together and this old-time preacher was heard to say as he squeezed on, "I am glad they will not call on me to pray." He meant that the chairs were so close together that there was no place to kneel. He could not pray if he did not "get down" before the Lord. Well, the Lord bless the old-time ministers, who loved God and counting not their lives dear unto themselves, preached through thick and thin for Jesus.

I got a lesson from what this old preacher said. I thought how difficult it is to pray sometimes. Something in our lives keeps us from kneeling and humbling ourselves. It does not take much to keep us from prayer. We could quickly name some things that drive away the joy of prayer. We should always live on praying ground. David said, "If I regard iniquity in my heart the Lord will not hear me". Let us always be ready to pray at any time and anywhere. Yes, shall we pray all the time by living lives of prayer. This requires a pure heart.—*The Trinity Baptist*.

THE UNFAILING GOD

We grow accustomed to failure. There is never a success but is built upon a dozen failures. There is no man so wise, so strong, so good, but his path is marked by many a failure. Wise men are not wise enough, strong men are not strong enough, good men are not good enough, to avoid failure; and many a story of failure is sad and tragic enough, and sometimes the failure is a failure of love and friendship and truth, and this is the worst of all. When those we trust betray us, when those we love forsake us, when those we have helped revile us, the failure bites deep into the soul. But one thing stands out boldly against this record of human failure. God never fails. His strength knows no weakness, His wisdom never blunders, His goodness holds no flaw. Father and mother may forsake, human love may prove untrue, but there is no possibility of the Eternal Father ever ceasing to love His own.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINE—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monks's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

GRATEFUL FOR GIFT RECEIVED

American European Fellowship,
New York City.

DEAR BRETHREN:

I received yesterday through Brother Martinkovsky your good gift of \$40. I am thanking my Lord that He gives His children the desire and possibility to help me in my stream of medical-Christian work. May it be to His glorious saving.

Yours in Christ—
Signed—M. U. C. J. Juk.

A REPLY TO AN INQUIRY ABOUT RELIEF MINISTRY

October 6th, 1928.

Rev. O. S. P. T.
Providence, Rhode Island

DEAR BROTHER:

Replying to your inquiry regarding relief ministry in Europe, we are, at the present time, gathering all the clothing possible for shipment late this Fall into the earthquake district in Bulgaria. We have already made one shipment from New York, of about twenty-five 200-pound bales and four cases of shoes. This material was duly received and distributed among the needy, but there is a long hard winter ahead of these people and thousands of them are still practically homeless. We will need every garment and every wearable shoe that we can get hold of. No high heels.

You can make your shipment direct to the warehouse, addressing it to the American-European Fellowship, 108 Dobbin Street, Brooklyn, New York.

Very sincerely yours,
AMERICAN-EUROPEAN FELLOWSHIP.

THE EIGHTH AVENUE MISSION, NEW YORK CITY, SUPPORTS A WORKER IN LATVIA

October 25, 1928

MY DEAR MR. SMITH:

The following is an extract from a letter from Mr. Bluhm of Libau, Latvia. We are enclosing the picture of his family.

"I had a meeting from five to seven o'clock at Peter Market Place. The sale here is only to one o'clock and I found it nicely swept and watered. I was assisted by a young Russian brother and four sisters from the Baptist Church where I gave the message on Sunday last. We opened the meeting with prayer, then we sang a Russian hymn. As here is preferred the native language. I gave my testimony in Lettish. Meanwhile the Lord drew a big crowd together where a few moments before there was not a single man. Brother Jankovsky gave his testimony in Russian. I sang the American hymn: "There Never Was a Truer Friend than Jesus". Then I did talk in the German tongue about this great salvation. I wish you had been here to see the great crowd and the Spirit's working. People of many nations and

tongues stood in a circle around us, peaceful and in great quietness, many of them with their hats in their hands. When I gave the invitation four men and five women with great earnestness raised their hands making known that they wanted to receive the Lord Jesus Christ as their personal Saviour. Then I brought them in a closing prayer before the Throne of Grace, leaving them in the Lord's care. Philippians 1:6. By distributing Gospels and tracts I found very soon my bag empty and many, many hands I had to leave without such, promising to supply the next time their needs. Again I was filled with sorrow not to have a single Gospel in Lettish nor in Russian. These are the greater part of the population. I distributed many in English, Jewish, Polish, Lithuanian and German, and a goodly number of tracts. Especially the Jews were stirred up as I mentioned that the Gospel is to be preached first to them. So every one of them, men and women, boys and girls, wanted something to read. I did get permit for six open-air meetings in five days each week, two on Sundays. I tell you a little bit of my labor, not to boast, but to glorify my Lord and Saviour, also because I know you will rejoice with me in the Lord."

Sincerely yours in Him
(Signed) ARTHUR BLUHM.

A later letter from Mr. Bluhm said that soon the weather would be too cold for the open-air work. He is very eager to open a little Mission hall, the expenses of which he estimates at twenty dollars a week. As I told you over the phone, one of our men is willing to supply this need, giving the matter a six months' trial. He is waiting to hear more particulars from Mr. Bluhm before acting.

Our President, Mr. Sleeth, advises that it be handled as a private matter and not in the name of the Eighth Avenue Mission, for the present at least. Miss Wray approves very heartily and was glad to have your opinion on the matter. I have not yet heard from Mr. Ball.

Looking forward to a blessed time on the "Poland Evening", November eleventh, I am
Yours very truly
G. E. LAWRENCE.

PERSECUTION IN ROUMANIA

Siret, Oct. 10.

DEAR BRETHREN:

Greetings to you in His Blessed Name!! Permit me, first of all, to thank you for your great kindness to Mrs. Hill during her visit in America. I am glad to say that both she and the little chap arrived here well, Sept. 21st, and I think the trip was of great benefit to Mrs. Hill and will also prove to have been source of renewed strength to us both to press forward in the fight. The fact that you, dear friends, are remembering us before the Throne of Grace, will make us surer of success than if we were alone.

I was undecided for a long time, what the Lord's will really was regarding our further stay in Roumania, but I am glad to be able to write you, that the dear Lord made it very clear to me at last, that we should stay on until such time as He removes us from here. We are therefore convinced that, whatever the enemy may do, He will give us the victory.

We are hoping and believing that the Lord will do great things this winter. The summer is always a slack time with us, as nearly all our people are farmers, and work early and late in the season.

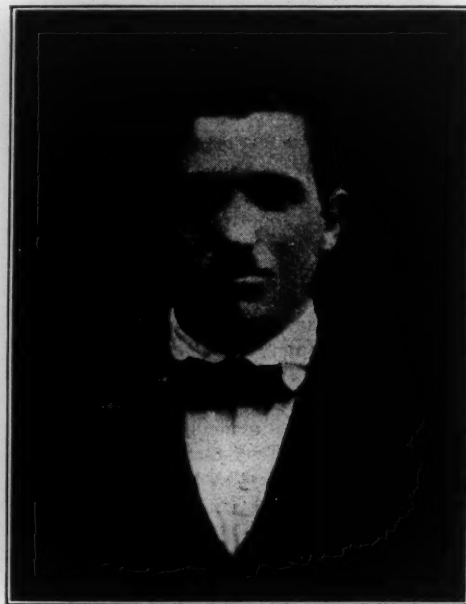
R. W. HILL.

A NEW WORKER IN ROUMANIA

Siret, Roumania, Nov. 5.

To the Readers of
"The European Harvest Field".
Greetings!

I am sending herewith a photograph of a young Roumanian brother, who has been on my heart for several years. He is 33 years of age, married, no children. He is soundly converted



VASILE ZARAJAN, ROUMANIA

and growing spiritually. He has been preaching the Word for four years in his spare time, but has now felt the call of the Lord to devote his whole time to bringing the "Glad Tidings" to his fellow-countrymen.

I can most heartily recommend him for support, so that he can devote his whole time to the Lord's work, and feel assured that he will prove to be a most efficient worker. He has been imprisoned and beaten several times.

The Lord is blessing the work in this part of Roumania, and we are constantly having baptisms and seeing new small gatherings spring up in the various villages around us. To Him be all the praise and honor. R. W. HILL.

LETTER FROM BROTHER ZARAJAN

From childhood I was an unbeliever, and as I grew up became an atheist, scoffing at any kind of religion. Soon the time came that I had to serve in the army. In 1921 I came home from service on leave, and during my stay my aunt, who is a believer, spoke to me repeatedly about the Gospel, and kept urging me to read the Bible. But I only continued to scoff and ridiculed her stupidity, as I called it.

No man with sense, said I, could believe such stuff; that was only for women or the feeble-minded! But the Lord had His eye on me, even if I did scoff, bless His Name!

One day, when on a visit to my aunt, with my brothers, she read me several verses from John, and had me read them myself, and

(Please turn to page 13.)

THREE NEW MISSIONARIES SAIL

We give below the applications of three young ladies for missionary work in Poland, because they contain words of personal testimony as well as autobiographical sketches. These young ladies were accepted by the Board and set sail on Thursday, November 15th, on the "Stuttgart." We trust our readers will add these workers to their prayer list and remember them daily before the Lord in prayer. May the Lord bless and prosper them in their service with and for Him.—*Editor.*

Cedar Beach, Port Monmouth, N. J.
August 15, 1928.

American-European Fellowship,
156 Fifth Avenue, New York,
DEAR BRETHREN:

About one year and a half ago I made application to dear Brother Palmer for my acceptance as a missionary to Poland. After Pastor Palmer had received references from my pastor, Dr. T. C. Pollock of the Oak Park United Presbyterian Church, Philadelphia, Pa., and from Mr. W. W. Rugh, founder of the Bible Institute of Pennsylvania, he considered my application, then wrote and told me that I was accepted as far as the human side was concerned, but that I was now to wait upon God for His indication and guidance in the matter.

year in the Philadelphia Evangelization Society, of which Mr. Herbert Hogg is the President. I taught Sunday School classes as well as English to the Jewish women and children of Marcy Center, while in Chicago for one year.

My training included manual arts and other things which have prepared me to work among women and children. The articles which I have read and the facts which I have heard concerning the young women (specially the fallen women) and children of Warsaw have greatly touched and burdened my heart for them.

Considering all things, I believe that it is God's will that I should go to Poland this Fall, as early as possible. There are several others from whom you will hear who may also go soon.

I am writing this letter with the purpose of again applying to the American-European Fellowship as a candidate for Poland. May I hear from you soon.

Most sincerely yours,
(MISS) JEAN RHODE.

Young Women's Bible Training Movement,
Bible School, 281 State St., Albany N. Y.
September 26, 1928.

prayer the Lord showed me that He wanted me in Central Europe. My first deep impression was received early 1926 when I learned of the needs of Europe, especially of the condition and number of fallen girls in Warsaw. Later I read in the "European Harvest Field" an article by Mr. Spencer Johnson, along the same line which awakened in my heart a desire to do something for those girls as quickly as possible.

I was sent to Moody Bible Institute in September of last year. I spent four happy months there, learning many lessons, and receiving rich blessings.

In January I was called back to Albany. That step I could not understand at the time, but I knew it was of the Lord. A time of severe testings began and many times my faith weakened, but it was so precious to me that even though our faith weakens He remaineth faithful. The Lord had shown me the summer before last that Poland was His field for me, and I know He keeps His promises.

My whole heart goes out to those poor women and if the Lord can use me to win some of them for Himself I am His,—body, soul, and spirit.

With this I would like to apply for the



MISS JEAN RHODE

At present the Lord has given me part of my monthly support, as well as my equipment and passage. I take this as God's seal of approval upon my going forth to Poland.

Now a few words as to who I am. I was born in "Essen au der Ruhr", Germany where I lived until I became the age of eleven years. My father who had preceded me to America then sent for me. Several years past when I decided to make dancing my profession. I was a professional dancer for ten years, when the Lord in His great love and mercy saved me.

Soon after that, I consecrated my life wholly to my Saviour's service in Brother Palmer's church, in Philadelphia. The Lord then led me to the Bible Institute of Pennsylvania, from which school I graduated after three happy years of training. I expected to go to Poland after my graduation, having been accepted by Pastor Palmer; but first I went to the Moody Bible Institute for special training in the Hebrew Missionary Course. I remained at Moody's for one year, and I feel that God enabled me to make good progress in Yiddish.

While studying at these schools the Lord opened doors of service for me among His own Covenant people, the Jews. It was my privilege while in Philadelphia to work for one



MISS GRACE EDNA MOTT

American-European Fellowship,
156 Fifth Avenue, New York City.

DEAR BRETHREN:

I was born in Weinsberg, in the Southern part of Germany, as the child of Godly parents and was brought up in a Christian atmosphere. The time of my childhood was a very happy one. My parents moved to Stuttgart a year after I was born. We lived there during the World War. After the war, conditions became so bad that I could not get ahead financially. My relatives urged me to come to America, which I did November 2, 1923. I left a loving mother and father, a sister and two brothers behind.

My first occupation in this country was housework. This I did until the Lord led me to Camp Pinnacle, near Albany, N. Y., where He led me very definitely into the study of His Word at the Albany Bible School. I had no means of paying my way through school, but the Lord opened the way for me to work through my first year by doing the laundry work at the School. The second year the Bible School presented me with a scholarship which enabled me to give my whole time to my studies.

During my last year at school in answer to



MISS MARTHA SCHAEUBLE

privilege of being one of the missionaries in your mission. I think that I could be ready to sail with Miss Mott and Miss Rhode whenever you think best.

Yours very sincerely in His service.

MARTHA L. SCHAEUBLE.

Port Monmouth, N. J., Aug. 29, 1928.
American-European Fellowship,
156 Fifth Avenue, New York City.

DEAR BRETHREN:

Miss Margaret Griffith, whom I heard speak here at a Bible Conference recently, advised me to write you in regard to working among the Jewish people of Poland. More than five years ago, God called me to work among His covenant people, and since January, 1924, I have been at Beth Dorshe Pmeth, the Jewish mission of the Christian and Missionary Alliance in New York City, of which Mr. J. R. Lewek is superintendent. I thank God for the blessings and opportunities which He has given me there and for the privilege of being with experienced Jewish Missionaries, but now He assures me that He is sending me away. Mr. Lewek has promised to release me by October fifteenth.

I was born in Pennsylvania in 1891. After attending public school, I was graduated by a State Normal School of that State and taught school six years. I also taught in Tennessee under the Home Mission Board of the United Presbyterian church for two years. In 1923, I was graduated by the Bible Institute of Los Angeles, while Dr. R. A. Torrey was Dean.

I have some knowledge of German and Yiddish, but need to study both languages more.

Part of my first year's support is already pledged and God has promised to give me all that is required.

Shall be glad to hear from you, for I wish to work in connection with the American-European Fellowship. Very truly yours,
GRACE EDNA MOTT.

FAREWELL SERVICE

A Farewell Service was held at the central Baptist Church, New York City, November 14th, 1928, for Misses Rhode, Mott and Schaeuble, who sailed for Poland on November 15th and whose pictures appear elsewhere in the current number of the magazine. Col. E. N. Sanctuary, Treasurer of The American European Fellowship, presided. Rev. R. F. Bateman of Jersey City, New Jersey, a member of the Board of Trustees, delivered the address. The order of the Service and the address follow.—Editor.

ORDER OF SERVICE

Hymn 235.

Prayer by Dr. Fraser.

Hymn 163—"Send the Light".

Col. Sanctuary then read Hebrews 11; 9th verse, calling special attention to the first clause: "By faith he sojourned in the land of promise, as in a strange country, dwelling in the tabernacles with Isaac and Jacob, the heirs with him of the same promise".

Address by Rev. R. F. Bateman.

Col. Sanctuary sang and played his own song, "A Mission Call".

Miss Griffith introduced by Col. Sanctuary, and she told of how she came in contact with the three missionaries.

Testimony by Miss Mott; Psalm 116. "It seems psalms are almost autobiographies sometimes". I will begin with that verse to give you a testimony tonight. Etc.

Testimony by Miss Rhode. Matt. 18.

Testimony by Miss Schaeuble.

Col. Sanctuary then spoke a few words concerning Miss Schaeuble.

Prayer by Mr. Graff and Col. Sanctuary.

Song, "God will take care of you".

ADDRESS BY REV. MR. BATEMAN

My dear friends, I come to you this evening with a very happy heart, for it is a great joy to be here in this meeting. It is my part to offer a devotional word and provide an appetizer for the following voices that shall be heard this evening.

I count it a rare privilege to be on the platform with these folks who are about to sail for Central Europe, in the Lord's Service. They are going to one of the most strategic centers of the world, famous both in the Prophetic Scriptures and secular history. This part of the world certainly needs the light of the Gospel. There are thousands here that await the Gospel Message. It is our duty to see that they are not denied. Shall we ask God tonight, to let us feel this matter in our hearts and make it a serious matter with us.

I shall take two verses of Scripture from

Mark's Gospel. Chapter 16, verses 19 and 20: "So then after the Lord had spoken unto them, He was received up into Heaven and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following".

These are two remarkable verses presenting a truth that we do not hear very much about these days, I am afraid. Some tell us that these closing verses in Mark's Gospel are not in the ancient manuscripts, but if that is so, there can be no objection to these verses, because other Scriptures state their very thought. I could have read the same truth from other locations in the Word of God.

Many have forgotten the great commission of the Lord when He told His disciples to go forth to preach the Gospel. In forgetting this command of our Lord, we fail to catch the reason why the Lord has left us here in the world after saving us. If we had no earthly ministry, then we would be taken out of the world at conversion.

Many a Christian wonders why he is left in the world. Many do not see anything to do. Some are very much dissatisfied with life. They have no program for God because they never took a program from God. God has a work for every one of His children. It's all to be found in the Book and the Holy Spirit will see to it that one is directed in the right way. Praise God!

There are on the other hand, some who have read the command, "Go ye therefore into all the world, making disciples of all nations". But these words are not agreeable to many Christians. Missionary Truth is not popular to the worldly Church. Then it is so easy to forget what we have read or heard about the duty of the Redeemed.

Then after neglecting the commission of Jesus Christ, we go on and neglect another important Missionary fact, and that is, that Christ wants to work with us in power. We do not find many Christian workers followed by real Holy Spirit signs. Paul speaks about coming to the Corinthian Church in power and in the demonstration of the Holy Spirit. The Scriptures are full of the works of God, the Holy Spirit. But the Spirit works where He is asked to, and where a place is made for Him. But we must give this truth a big place in our Missionary thought as well as our personal experiences.

Let me say here, please, that though I had known the teaching of Scripture on the Holy Spirit, yet I had never fully understood it, until one evening when I was preaching in a Church in Newark, N. J. In the midst of my message, as I was quoting some texts on the subject of God's power to work through the Holy Spirit, I fell under conviction myself. Something happened within me. I felt suddenly, that I was the worst person in the congregation. I have never been able to forget that time in my life, and it marks the time when I began to understand that power is of God and that it is not of ourselves. That the Holy Spirit will work mightily where Christ is lifted up and the way clean of the flesh and all hindrances.

Now this leads to another important consideration and that is, the will of God. It is a wonderful thing to work according to God's plan. It is a wonderful thing to be in the center of God's Will. Nothing in the world can give to the heart of man what the sweet will of God offers. If you have been outside the will of God, you know what a terrible thing it is. The center of God's will is a place that we cannot find ourselves, as we must be led there by the Holy Spirit. It is our part to just yield our wills to His. What a terrible thing to call ourselves Christians and not to be happy and contented in God's service. What a terrible thing to be called a child of God and still look to the world for its pleasures and satisfactions.

Central Europe is a great Missionary Field. It is a very dark place on the surface of the earth. It is certainly neglected by the Church of Christ. Not because the Lord has not called upon His own to take it upon themselves to see that the Gospel is preached, but because the Church of Christ has turned to other things, that best suited their own judgments. Europe presents such a difficult need, that it will require the power and demonstration of the Spirit to overcome the powers of spiritual darkness. The Gospel Messengers will meet on that field no impotent foe. The Prince of Darkness has his best or should I say his worst forces stationed there to contest every inch of territory.

I am very much pleased with these missionaries, because I know that they have received a good spiritual equipment in their training in the Scriptures and general experience. I believe that they are aware of what the battle will be and that they are going forth to wage a successful contest in the might of our Great God. They will make no headway nor impression unless they go in His Name and in His Power. They must let Him love through them and speak with their lips. Their standing in the midst of the darkness will offer a wonderful contrast to the surrounding evils.

There are three great powers of darkness, at least there holding the fort of humanity against them. These powers have the latest weapons to fight with, but Praise God, they cannot withstand the Sword of the Spirit. These forces are the Greek and Roman Catholic Churches with the Bolshevistic Movement. They stand up and defy the Christian Evangelist to dare to advance. No one would dare to go forward without the power of the Holy Spirit. God is waiting to fill these Missionaries with His Might. God is ready to bare His Arm and show what He can do against the darkness of Night. Forward March! The cause cannot fail, The harvest is going to be great, many shall be washed in the Blood of the Lamb. Let no one fail now. God Help.

(Here, Pastor Bateman read some interesting clippings from the European Harvest Field showing from reports God's working in a wonderful way.)

Yes, there are many open doors and God will use humble souls and their work will remain and the gates of Hell will not prevail against them. The weakest Christian is stronger by virtue of his union with Christ, than the mightiest of Satan's host. We must learn to take the Word of God at face value and to think thoughts always after the Mind of God.

I read in the last issue of the "Sunday School Times", how a young man in Central Europe borrowed from a priest a New Testament. After a day or so, the priest got worried and felt that something might turn up that would affect the young man's life in the reading of the Bible, so he went to him and asked for the Testament. The young man gladly returned it and said at the same time, that he had found Christ as his Saviour by reading it. The priest was angry but there was nothing that he could do. The young man started in to tell all about him of Jesus Christ and His Love. Soon hundreds were saved by the Word of God and over thirty churches have been established by the reading of this New Testament, borrowed from the priest. One of these congregations has a membership of over three hundred.

Well, here are three valiant hearts going forth in the Power of His Might. How good of the Lord to raise them up for these times. Dear people, what are we going to do about it? They must have our prayers and support in whatever way it is ours through God to render them. Are you a real steward tonight for the Gospel? What are you doing for the European Harvest Field? Are you claiming souls from this part of the earth? Let us start now.

I have placed great emphasis tonight upon the power of the Holy Spirit, but only because

I see it clearly stated in the Word. Do not think me extreme nor attempting to press any one doctrine more than another, but just to establish the right balance of Truth so that a perfect work may be done abroad and at home. Let us ask God to answer our prayers with a demonstration of power upon the Missionaries and upon the peoples of the world. Get acquainted with these dear young people going forth and promise them your continued prayers and unceasing interest in the work of their hearts.

LETTER FROM BROTHER ZARAJAN

(Continued from page 10.)

called my particular attention to the fact that before God I was a lost sinner. But I only laughed at her.

The Lord, however, gave me no peace after that, and I could not forget the verses I had read (John 3:16 particularly). I commenced to read the Word, and by the Grace of God began to understand a little about God's plan of salvation. Soon I accepted the New Testament as the Word of God, and not merely as a book written by men.

After reading for a long time, I realized that I truly was a lost sinner before God, so that I cried continually, for a number of days, until the Lord gave me assurance that, through faith, I was saved. Much persecution and abuse followed this realization and open confession, but the Lord gave me strength to stand firm, and I can praise Him that He has kept me in spite of all the attacks of the enemy.

I have felt for a long time that I should devote my whole time to tell others of my countrymen what God has done for me, and feel that the Lord has definitely called me to His service, which I am praying will be for His honor and praise alone. May the Lord give me strength and courage to be faithful to the end, in spite of all persecutions and abuse. I greet all the saints with Matt. 10:12.

VASILE ZARAJAN.

WORK WITH THE YOUNG PEOPLE

Sept. 28, Sofia.

MY DEAR BRETHREN:

Your splendid letters of August 17 and September 13, 1928, were received. It was impossible to answer the first one earlier than at the present time, being very busy with the conference. The day before yesterday I came home and today I received your second letter. I am very deeply touched by your warm words of Christian love expressed in these letters and for the assurance of your prayers for me. I need them more than anything else. May the Lord bless you and sustain you bodily to keep on the blessed work of our Lord and Saviour Jesus Christ.

After I recovered from my illness I had two long interviews with my minister regarding my work. My first duty was to discover whether my church and pastor are standing four square for the great truths of our faith. It gives me great pleasure and joy to say that they are indeed true to Christ and His mission. Praise the Lord!

As you know, I am going to work among the young people within and out of our church. I have to plan the program and the work for the spiritual welfare of our youth; to organize meetings and Bible classes in order to carry on the Evangelistic work among them. We have a large group of young people who are students in our National University and in other schools. Some of them are not Christians and do not believe in anything. The work is very promising though very hard. I trust in Him for wisdom and grace.

In our Sunday School we have two departments. The superintendent of the adult department is the minister. I am going to have the children's department. We have now about

50 or 60 children in it, but we could have easily 150 if one show interest and love toward the children. In this way I am going to be in touch with the entire body of our young folks. The material for each class of my department should be translated from English into Bulgarian, and I must also train the teachers for these classes. Before me is an enormous work to be done, but by the Grace of the Lord I am going to do all that I can to bring them to Christ.

We are going to organize next week four groups out of our church members. They will do evangelistic work in the homes of our friends. To these meetings will be invited the neighbors. Most of them have not heard of the Gospel. Please pray for these meetings. May the Lord give us souls for His glory.

There is a great need of suitable literature for children and young people. Therefore I have begun to translate missionary stories, tracts and pageants necessary for carrying the work on.

This is a short scheme of the work which I have begun to do. Every beginning is very hard; it takes time to commence a work on a new basis.

The desire of my heart is to open in the near future, if the Lord permits, a Bible School because the need for it is extreme. Seventy-five percent of Bulgarian population are peasants. Our Protestant church has done many things for the cities, but nothing for the villages, and there is the best ground for our Christian work. I was deeply impressed and touched by the cry of the delegates of our Conference, who were pleading with tears for leaders and Bibles. They are hungry for the truth, but we have not given them the blessed "good news". They are out of Christ. Please pray for this. I know that the Lord is able to send money for such an institution which will bring only glory to His Name. Bulgaria needs Christ above all. PAULINA DIMKOVA.



ARTHUR BLUHM AND FAMILY
LIBAU, LATVIA.
(See page 10.)

THE CZECHOSLOVAK FIELD

Znojmo, October 5, 1928.

DEAR BRETHREN IN THE LORD:—

Thus the question of the property is resting, until the Lord shows the way. I am consoling myself that our pilgrimage will not be much longer before the Lord calls, and that I have gone to the uttermost of my ability. How others will face the Lord with their hands full of riches, that is for them to answer. I will

go on, with such helps as are at my disposal, so long the Lord gives grace, only it is somewhat bitter to see the enemy pushing us to the wall, and tearing away the sheep that the Lord has bought with such a precious price, and for whom we toiled and sacrificed to bring them the message. I am so glad that He considers the faithfulness, and shall gladly devote all on His altar, including health, life and happiness, looking for the highest in Him.

Also am thankfully praying for those who stand behind us, and make at least thus far our continuation possible. Possibly I should have mailed more promptly the voucher list, so as not to create the impression that we do not need funds. As a colored man expressed it: "Honey, why don't you write when you don't need money", but that does not apply to us you see from the copies enclosed, and even at that, the late correspondence having been largely of a local character, and languages, you won't see the bulk of it.

I do appreciate your warm interest in this part of the work, and do not wonder that with all of it before you, you cannot keep such close or particular attention to the various details here, while we are in the thick of it.

I can not offer any explanation as to why the prayers have not been answered thus far, but if the need of this section of the field in general is considered, I don't see any reason to move on; rather would say that the uncertainty of our staying, because of lack of permanent headquarters, is one of the serious drawbacks to the work.

The people, even the converted, are but child like, and it would indeed strengthen them to know that we are definitely located here. There would be nothing gained in moving, because these two-language sections are the most difficult and therefore neglected. Surely you don't want me to go for apparent results by taking refuge in political game and compromise important points of the plan of salvation, as I have been several times approached to do. How could I meet my Lord?

Three years ago we could have had several other choices, even some government help for building, but if you recall it was just a time of such straitened circumstances that I could not think of a building. Now the situation is changed in many respects, the choice of places less, and since you think it also best to look for the more practical location, I will try to get at least an option on it, before it is too late. If the Lord will tarry, it surely will come to a decision, and if He come, we have the joy to have done all, and it will be a witness to those remaining.

CHARLES AND EDNA LUKESH.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Dr. Chas. E. Jefferson.

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof. The Jewish Department has for its field of ministry Soviet Russia, Ukraine, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

A WORD OF EXPLANATION

On page 2 of the October Number of "The European Harvest Field" there appears this caption: "Radost Changes to Bethel", which may be misleading and confusing to our friends. The paragraph following this caption is explicit and clear and states the truth intelligently, but because the caption appears in bold type and is very prominent, we feel we ought to make this word of explanation, lest our readers be misled and confused.

Radost has not changed to Bethel. Radost is the name of the summer residential village not far from the city of Warsaw. We can not neither would we change the name of the village. This is solely in the hands of the government. "Villa Bethel" is the name given the villa or estate of our property, where the Bible courses have been and will be conducted and where the headquarters of the work among the Jews has been and is. Now that Mr. Gitlin and family have returned to Poland to resume work at Radost, the Bible courses at "Villa Bethel" will be re-opened and re-established, and will be known as the Radost Bible Courses.

RESCUE WORK

MOSES GITLIN

Two weeks after I married I came to Warsaw to get a passport. A woman of the street approached me with an invitation. I replied, "No, that is sin." "Who are you?" she asked. "I am a Jewish Christian," I replied, "are you not a Jewess?" "Yes," she admitted. She was so surprised that she said "Come to the place where I stay and talk with me." "No," I refused, "you come to the hotel where I am staying, and I will talk to you there." But she refused.

The next time I went to the city I took Mrs. Gitlin with me, and we happened to meet this girl again. We talked with her, and she took us into a restaurant, which is a red light station, and introduced me to a group of twelve to twenty Jewish prostitutes, saying, "This is that fellow who would not come to us girls." "Can't you tell these birds," she said to me, "what you were telling me?" And I had the chance of my life to stand up among them and witness to them of the Lord Jesus Christ.

The Lord laid this need upon Mrs. Gitlin's heart. They said to her, "What can we do? We have to make a living, and we cannot work." Mrs. Gitlin replied, "You can always find something to do rather than to sell your bodies."

"There are lots of us, about three thousand here who are registered with the government," she replied. There are three thousand registered prostitutes, registered with the government, and carrying yellow passports. If a girl wants to leave that life, who will take her if she has a yellow passport? She has to register with the police when she moves. She is ashamed to show her passport, and so she continues in that slavery. I had occasion to visit two more of these girls near their house, and one told us that her own husband was selling her. He sits at home and she has to bring him the money she gets. There are horrible conditions, and we feel we owe it to the Lord to rescue these women. One woman was about to

leave the house of shame. We were going to take her into our house and send away the servant girl; but when one of the brethren heard that, he said it would not be advisable to take her into our home, for it might discredit us. So there would have to be a home and a special work, and legal advice; for if the girl was really converted and gave up her life of shame, we would have to work with the government to change her passport from the prostitute passport to the citizen's passport. In this country a girl may change her way of living and nobody knows about it, but there is a legal side to such an action in Poland.

A WORD ABOUT ISAAC SOFER

Isaac Sofer was trained at Radost, under Moses Gitlin. He is a true and devoted worker and is loyal to the Scriptures and keen to win souls at all times.

Brother and Sister Sofer believe in economy. They have voluntarily moved into one room for the winter. In this room, they and their two children will live day by day. Pray for this devoted servant of the Lord as he travels up and down the line to the city of Warsaw. He is not content with his meetings in the Mission Hall in the city. He watches for souls at all times.

Brother Sofer is a Russian Jew, and was



MR. AND MRS. ISAAC SOFER

first attracted to Christianity by the Evangelical Christians in Wolynia, Russia. He saw "the life" lived. Now his greatest desire is to let his light shine before all men.

Mrs. Spencer Johnson, who has been three months in Poland, says: "I love Brother Sofer, and ask all readers to stand behind God's servant with their sincere and importunate prayers. Work among the Polish Jews is not easy, but Isaac Sofer has plenty of stick-a-bility!"

THE CUTTING

The beauty of the jewel is in its cutting. It is also true that the glory of the soul often comes only after the pain of affliction. By the grace of chastisement it finds its beauty.

PRESSING WORK AMONG JEWS

Radost near Warsaw,
Willia "Bethel,"
August 15, 1928.

American-European Fellowship,
156 Fifth Avenue, New York.

DEAR BRETHREN:

I am sending you the payment voucher for my allowance and a copy of a letter to the group of people who are supporting me. The payment voucher for Brother Koch and the gifts have been sent to his address. I think you will be able to use the letter to the group or a part of it in "The European Harvest Field."

As you can see by the letter to the group, the Jewish work is progressing. We are performing the work God has given us and are proclaiming Christ as the true Messiah and the Saviour of men.

Pray for us; our needs are very great. I will endeavor to send you pictures of the work. With Christian love, Mrs. Sofer and I remain,
Yours in His service,

ISAAC W. SOFER.

A SPECIAL CALL TO PRAYER

Warlingham, Surrey, Oct. 31.

DEAR BRETHREN:

After all we have seen and heard during our recent missionary journey in Poland, etc., we feel constrained to send you a special call to prayer. A little book by Mr. C. H. Usher was mailed to you a few days ago. Will you please accept the same and use it daily as far as the Holy Spirit may guide you, that on both sides of the Atlantic there may be a company of Intercessors dealing with the problems of Europe and praying for one another.

Some who are employing unrighteous methods of raising finance, and attracting public favor, may thus be convinced by the Holy Spirit, and their work brought under the Searchlight of the God of Holiness and Truth.

Prayer will accomplish what "carnal weapons" fail to achieve. Therefore let us day by day give ourselves, at all costs, to this most urgent Prayer Work.

Yours in the Fellowship of the Spirit.

MARGARET SPENCER JOHNSON.

F. SPENCER JOHNSON.

LETTERS FROM JEWISH WORKERS IN RUSSIA

DEAR BRETHREN:

Thanks to God's help, I was able to attend the International Hebrew Christian Conference, in Hamburg, July 16-21. Oh! how much that was useful and good was decided there during the time of the convention! It seems to me the Alliance was used to write a new page in the history of the general Hebrew Christian movement.

It is too bad that this Alliance is still a new Christian organization and as yet has no means, in order to have an active influence on the Evangelical movement for Israel in places where the need is very great.

There are possibilities for some earnest brethren to bring the message of salvation to the lost sheep of the House of Israel. Deeply spiritual men of God, who have given their whole lives working on God's field, are without power; they have no means to go to places where people are stretching out their hands, and crying:

"Come to us; bring us the Word of the Crucified One, of the Jewish Messiah!"

And yet, in spite of need, poverty and great difficulties, we are conscious of this cry, and are using our energy and strength to give a response. Therefore it has meant to me such a

joy to find in your letter that you are willing and ready to strengthen our hands with your prayers of intercession, and also to hear that you have not broken the tie that binds us.

God grant that still more of His children (missionaries) may be made partakers in this service. The Lord will surely richly bless you. Yours, bound in the Lord,

GREGORI GUBERMAN.

DEAR BRETHREN IN THE LORD:—

The peace of God, the love of our Heavenly Father, be with all His children. Amen.

First of all, I wish to thank you for your friendly letter, that was surely written in the spirit of a fatherly love. Personally we do not know each other; yet I do consider it as a great grace of God that I am able to communicate with you by correspondence, because it gives me the opportunity to tell you that I also do belong to the lost sheep of Israel, but one who was found by Him, redeemed with His precious Blood and washed in it clean.

From the depths of my heart I do thank Him that He has brought me from darkness into light. I do thank Him also that I was permitted to suffer for His sake, being rejected by my parents, by my brothers and sisters, by my friends, by whom I was persecuted and expelled and was nicknamed "The bitter creature."

But, in spite of all, He is still "My Father," and in exchange for my parents and relatives by flesh He gave me brothers and sisters in Christ Jesus, who showed me sometimes more love than my own parents.

The same precious Christ makes me feel very anxious to testify for Him. I am unable to keep silent and be indifferent to the fact that there are so many among my own people who are not acquainted with their Redeemer. I feel compelled to show to the sinners their need of confession, to those who are on the threshold of their spiritual death, and to point them the way to eternal life. The Lord gives me the possibility and strength to be of spiritual help to my neighbors,—to all those who need my help.

Due to the fact that I have permission from our State to visit the prisons, I am able to proclaim there good tidings by preaching His Word. Sometimes also the Lord grants me the privilege of visiting the poor and sick, while giving me a little gift that I am using for this purpose.

The Lord also gave me a talent for writing, and thanks to my tracts and letters, mailed to some unsaved sinners, they are brought to reflection. I also am in possession of many letters written by Hebrew believers to their unbelieving parents. I truly believe that these letters are especially interesting, and in case you should think they might be of some help to you or your readers, I will be very glad to mail them to you. I finish this letter with the prayer that the Lord may be with you. Please pass on my greetings to all the children of God. Brother Krasninski and his whole family are greeting very cordially all who love us for Jesus' sake.

M. BRODER.

DEAR BRETHREN:

Peace and grace of God be with you!

My name is Mark Jawalienko. I am a Jew. I am living and suffering among the Jews. Fourteen years ago our faithful God granted me faith through grace,—“For by grace are ye saved through faith: and that not of yourselves: it is the gift of God”.

This pathway of faith pointed me to the object of my life, about which I cannot keep still. I feel I must share my joy of the knowledge of the Lord as my Saviour with by brethren among Israel, the Russians and to all the children of the earth. Since 1918 I have devoted my life to this so sacred service. See Romans 1:4.

In the beginning I usually went from one

city to another and preached the Gospel, especially among the Jews, pointing them to the Word of God. But latterly I settled in Kiev, because it is the center of a large Jewish settlement, and I believe that the Lord will give me the so needed strength to serve Him here.

I received your good letter with gratitude, and I was very glad to hear that the Lord is holding His own children together in unity of the Spirit, in order to serve on this sacred ground: to point sinners to the Lord. How necessary is such a service, even here in Russia. May God be our help in labors for Him!

This is my prayer: That if we are to face a union, it should be the Lord Himself who may bind these ties between us, He our Mediator. I greet you, bound in the Lord, and may my greetings be passed on to all true children of God.

MARK JAWALIENKO.

Dnepropetrovsk, July 14.

DEAR BROTHER IN THE LORD:—

Grace unto you and peace from God the Father of our Lord Jesus Christ (1 Cor. 1:4, 5). I received your letter of June 21, for which I am thanking you very cordially.

You say that the Christian Testimony to Jews, together with the Russia Evangelization Society, has been joined into the American-European Fellowship, and instead of three societies, you will be named by one name and be ruled by one council. May the Lord bless you and give you wisdom for His glory.

Because of your fatherly interest in the whole work in the foreign fields, you have found it necessary to direct yourself to us,—to us who are the laborers in God's vineyard among the Hebrew people, and among other nationalities.

For my part, I am greeting this great work, which represents, according to your expression, “a large channel for the spreading of Evangelical truth in such places and among such people where there is no such real Evangelical life.” May the Lord help us all unitedly to do this wonderful work.

In your letter you express your sincere desire in prayer to hold fast before the Lord to this great task. What a joy it is for me, and what a consolation, that I, such an insignificant person, can be a partaker in this great organization and in the labor for the salvation of the lowest sinners.

Dear Brother in the Lord, I desire to tell you briefly about myself and my work and about our community. There are many causes for rejoicing; at the same time there are many causes for sorrow. Our joy is in that we have the possibility to work among the Hebrews, who are living in the darkness without the Gospel light, and our Soviet power permits us to do so. But there are other hindrances, which are very hard to overcome. For instance, there are no means to pay the rent of a hall for meetings, and at the present time we are lacking material means for our personal life necessities.

But, in spite of this, I am working according to the possibilities given to me by my spiritual strength and by revelation, and, glory be to God, there are fruits of my labors. But I hope that God Who foresees what is lacking will supply all our needs. For the present I am working in our city Dnepropetrovsk (formerly Ekaterinoslav). Now, due to the lack of means I have remained for a long time working at home. But formerly I was making missionary journeys.

I request you and your co-workers to pray for me, that the Lord may grant me strength and the possibility to labor in His field. All the details about our work which could be used as material for your magazine, “The European Harvest Field,” and which would give a clearer idea about our activities,—I will write you in a following letter, because I am not quite so sure that your censor will pass it. I thank you, dear brother, for the hopeful greeting from Mr. Moses Gitlin. I thank

God that He opens the door for the work in His vineyard. May the Lord bless Moses Gitlin.

We are expecting soon a reply from you. Grace unto all of you, unchangeable through our loving Lord Jesus Christ.

Your smallest in the Lord,

SCHAPIRO.

EUROPE'S DIRE NEED

A THRILLING MESSAGE AND AN URGENT APPEAL FOR MORE WORKERS FROM A FIELD WAITING TO BE EVANGELIZED

F. SPENCER JOHNSON

Our hearts have been stirred by the timely appeal of Dr. F. B. Meyer for “World-wide Prayer for Revival.” It is, indeed, the supreme need of the hour. Here on the Continent of Europe, where my wife and I have been privileged to labour for the past two months, such an appeal comes like a breeze from Calvary's hill.

Our desire is to gather workers together in twos and threes, and form systematic prayer groups on the basis of 2 Chronicles 7:14. At the present time strange sects are propagating delusive errors, dividing the children of God, and causing chaos and confusion.

It has been our privilege to take part in a Bible conference of missionaries extending over four weeks. This has, indeed, been a month of heavenly blessedness. Every address we delivered was prefaced and concluded with fervent prayer by men whose hearts the Lord had touched with the pure spirit of Revival. The primitive and sometimes unpleasant surroundings were lost sight of day by day as we were enveloped in a prayer-atmosphere that has left a deep impression on our lives. We have been unable to fulfil even one-third part of the programme we had mapped out, so many unexpected calls have reached us. One engagement was requested before we had been in Poland many minutes. To all those who have so faithfully followed us with patient and persevering prayer, we tender our most grateful thanks. But the call for workers, who can lead the people to the place of intercession, is pathetic and, indeed, urgent. “Come over and help us”, is heard from many lands.

Who will venture off “the beaten track,” and face the dangers in places where the Name of Christ is rarely, if ever, mentioned? Surely there are some who, like the late Dr. Baedeker, are prepared to step out in faith, and say: “Here am I, Lord, send me”. We thank God for the good work accomplished by such missionary travellers as Mr. Broadbent, Mr. George Goodman, and Mr. George Lang. Yet it seems like a drop in the ocean. Are there not those who have youth strongly in their favor willing to sleep on straw, or even in a wagon, when ministering in poor outlying districts? True, the language problem has to be faced, but the Lord wonderfully raises up interpreters, even though faith is often severely tested. Although pressing home duties may call us back to England at any time now, yet we feel tremendously burdened with the appalling need.

If independent and unattached workers are unable to venture by faith, and minister to these eager and hungry souls, we feel constrained again to place ourselves at His disposal and say: “Where He leads we will follow.” We have received a hearty welcome among Poles, Russians, and German colonists, and the work among the Jews is full of promise, although it is by no means easy. To those who have heard the call for world-wide prayer we would like to recommend a little booklet by Dr. F. B. Meyer which has helped us and strengthened our faith when surrounded by pressing problems. It is entitled: “Jesus we know, and Paul we know, but who are you?” also another booklet: “A Revival of Prayer Needed,” to be obtained from M. Garrard, The Book Room, 25a, Chapel Street, Edgware Road,

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

Room 414, 156 Fifth Avenue, New York City

All gifts will be promptly acknowledged and used as designated. Information and sample copies of the magazine cheerfully furnished, and the hearty co-operation and prayers of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

OBJECTS

- The objects of the Fellowship are six-fold, namely,
1. To encourage Unity of all true Believers at home and abroad.
 2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
 3. To give material relief in Times of Emergency.
 4. To distribute the Scriptures and other Gospel Literature.
 5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
 6. To support Evangelists and Workers as the Lord makes it possible.

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London, W. Both sent post free for 3½d. May the Lord strengthen the veteran writer, and continue to equip him with that spiritual youthfulness which has always characterized his unique ministry!

In closing, we desire to say how grateful we are for the stimulating articles that have appeared in *THE LIFE OF FAITH*. May the worldwide vision for reaching the multitudes now in darkness drive us all to our knees!

Many have been helped by my suggestive slogan: "Study your Bible and Watch Europe."

A SUBLIME REALITY

I. D. Berkowitch's First Impressions of Palestine

The following is a letter from I. D. Berkowitch, the eminent Jewish author, now living in Palestine, to Dr. Schmarya Levin, now on a tour of the United States in the interest of the "Dvir."

Although it is now six weeks since I arrived here I have refrained from writing to you during that period because I was afraid—afraid because had I written, it might have appeared to you that I was exaggerating my reactions and sensations.

"The first impression that Palestine made upon me was so overwhelming in its power and magnificence that I found it impossible to describe its spell even to myself by the use of any consequential expressions: my vocabulary became limited to mere expletives. I am gradually regaining my power of logical speech though I confess the first impressions have lost none of their profundity. On the contrary they are becoming more firmly embedded in me. I feel the astonishing delight of one who suddenly discovers that what he thought to be a sublime dream was even more—a sublime reality. I praise God that He granted to me in the full years of my life, a glimpse of the

ideal for which I have struggled from my youth. All that you have told us of Palestine is not one-half of the reality. If it were only possible for me to bring American Jewry to Palestine. Show them what I see, . . . that they might feel what I feel! For here lies our hope and here lies the hope of the generations to come. Here the life of our people, of the masses as well as the individual, takes on meaning and has a purpose. I wander through the streets of Tel Aviv, in this dear beautiful city built by Jewish hands, which has not its likeness in all the cities of the world and dream over the creativity of Russian and Polish immigrants who labored in pain and need. I see arise a new beauty and tenderness in the lives of immigrants who arrived but yesterday in sorrow and persecution. . . and I cannot drive from my mind the thought: if only the American *Naronim* would come to their right senses and cease from their harangues and wrangles in the cities of the stranger—heed not the tumults of dissension and come here to Erez Yisroale, come here not in their twos or threes, but in one solid wave of migration—come with their money and their will to create, then would the Jewish cities of Palestine spring up by the score, villages by the hundred, and the name of the Jew would be sanctified for generations and generations to come. Everything would be theirs. The beautiful life of this country would be inherited by their children—something more certain and substantial than all those complicated businesses and bureaus, where they flutter and palpitate like flies in a web. . .

Until now I have seen Haifa, Tel Aviv, Jerusalem and many of the suburbs of these towns: and the more I see and understand, the more firmly embedded becomes my belief that a stupendous event is taking place in the life of all Jewry. What has been achieved until now and what has been overcome until now

has concreteness and permanence, even though conditions may not be too ideal. What has been created until now will take root in the land—take root and flower. Yet I believe that conditions will also improve gradually; only the blind and those who will not see fail to perceive that here is our only bulwark.

What pertains to the world of Jewish Art and Literature must also find its first national expression here. Hebrew as a living language is flowering in a manner which I had never conceived. For the first time in my life I meet with Jewish masses—the reading masses who center round the printed word and are in touch with every spiritual or artistic development in every stratum of the people, not merely those of the teaching and *Maskillah* circles. That is why I see a stronger and more certain existence in the future of the *Dvir*, our primary literary institution; nor are my prophecies without foundation. These last days, the grip of the crisis has relinquished its deperate hold and—astonishing fact—the *Dvir* in less than two months received one thousand applications for participation in its publication scheme, 'A *Dvir* for the People'; it is highly probable that this number will increase to fifteen hundred and even two thousand in the very near future. I was told by experts in Jerusalem, that there is in Palestine a reading public of two thousand which buys books regularly. The salesman must only know how to reach it. And I do not believe this is an overestimate. I myself have seen our readers—one sitting at the soda fountain waiting for his drink, another, the postman, in a secluded corner of the post office,—and I have been gripped with the sheer joy of watching. And what a multitude of school children there must be—the new generation—whose mother tongue, whose first prattling words are in Hebrew! . . .
 —The New Palestine.

STATEMENT OF RECEIPTS DURING OCTOBER, 1928

RECEIPT NO.	AMOUNT	RECEIPT NO.	AMOUNT	RECEIPT NO.	AMOUNT	RECEIPT NO.	AMOUNT	RECEIPT NO.	AMOUNT	RECEIPT NO.	AMOUNT
3008	\$ 25.00	3039	10.00	3070	2.00	3101	1.00	3132	21.00	3163	1.00
3009	.85	3040	5.00	3071	10.00	3102	5.00	3133	1.00	3164	3.75
3010	50.00	3041	20.00	3072	15.00	3103	40.00	3134	1.00	3165	4.05
3011	11.00	3042	2.80	3073	5.00	3104	5.00	3135	1.00	3166	1.00
3012	1.00	3043	1.00	3074	2.00	3105	15.00	3136	30.00	3167	1.00
3013	46.00	3044	1.00	3075	.30	3106	5.00	3137	25.00	3168	25.00
3014	5.00	3045	1.00	3076	2.00	3107	5.00	3138	5.20	3169	1.00
3015	2.00	3046	1.00	3077	25.00	3108	3.00	3139	2.00	3170	1.00
3016	1.00	3047	50.00	3078	1.00	3109	3.00	3140	1.00	3171	2.00
3017	7.50	3048	4.00	3079	5.00	3110	4.00	3141	9.00	3172	75.00
3018	2.00	3049	4.00	3080	1.00	3111	.30	3142	50.00	3173	5.00
3019	1.00	3050	1.00	3081	1.00	3112	20.00	3143	10.00	3174	1.00
3020	10.00	3051	25.00	3082	1.00	3113	10.00	3144	10.00	3175	16.63
3021	5.00	3052	60.00	3083	1.00	3114	15.00	3145	5.00	3176	52.00
3022	10.00	3053	1.00	3084	1.00	3115	5.00	3146	1.00	3177	25.00
3023	10.00	3054	18.00	3085	1.00	3116	.30	3147	400.00	3178	1.00
3024	15.00	3055	3.00	3086	1.00	3117	10.00	3148	1.00	3179	25.00
3025	16.00	3056	86.00	3087	1.00	3118	.30	3149	10.00	3180	10.00
3026	1.00	3057	100.00	3088	1.00	3119	3.00	3150	1.00	3181	30.00
3027	1.00	3058	1.00	3089	5.00	3120	10.00	3151	1.00		
3028	1.00	3059	26.25	3090	2.00	3121	5.00	3152	.50	Total Receipts	\$3835.71
3029	1.00	3060	25.00	3091	7.00	3122	1.00	3153	4.25	Of this amount \$66.20, was for "European Harvest Field" subscriptions.	
3030	25.00	3061	25.00	3092	2.00	3123	1.00	3154	2.50		
3031	3.00	3062	5.00	3093	50.00	3124	1.00	3155	500.00		
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3034	1.00	3065	31.00	3096	1.00	3127	45.12	3158	11.00		
3035	20.00	3066	2.00	3097	5.00	3128	1.00	3159	41.00		
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3038	80.00	3069	21.61	3100	50.00	3131	240.00	3162	50.00		